THE BREVIARIE OF health: vvherin doth FOLOW, REMEDIES, FOR all maner of ſickneſſes & diſeaſes the which may be in Man or woman. Expreſsing the obſcure termes of Greeke, Araby, Latin, Barbary, and Engliſh, concerning Phiſick and Chirurgerie.

¶ Compiled by Andrew Boord, Doctor of Phiſicke: an Engliſh-man.

Now newly corrected and amended, with ſome approued medicines that neuer were in Print before this impreſsion, & are aptly placed in their proper Chapters, by men ſkilfull in Phiſicke and Chirurgerie.

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A PROLOGVE to Phiſitions.

EGregious doctours and maiſters of the Eximious and Archane Science of phiſick, of your Vrbanitie Exaſperate not your ſelues againſt mee, for making of this little volume of phiſicke. Conſidering that my pretence is for an vtilitie and a common wealth. And this not onelie, but alſo I doe it (for no deriment) but for a preferment of your laudable ſcience, that euery man ſhould eſteeme, repute, and regard the excellent facultie. And alſo you to be extolled and highlie to bee preferred, that hath, and doth ſtudie, practiſe, and labour, this fayde Archane Science, to the which none inarcious perſons can nor ſhall attaine to the knowledge: yet this notwithſtanding, fooles & incipient perſons, yea and manye that doth thinke themſelues wiſe (the which in this facultie be fooles in deed) will enterpriſe to ſmatter and to meddle to miniſter medicines, and can not tell how, when, and at what time the medicine ſhould bee miniſtred, but who is bolder then blind Bayerd, for a Lady, a gentilewoman, a blind prieſt, a fie on ſuch a one now a dayes will practiſe either by a blind booke, either elſe that they haue beene in the companie of ſome doctour of Phiſicke, or elſe hauing an Author of Phiſicke, or Authors, and will miniſter after them, and can not tell what the auctour ment in his miniſtration. The Philoſopher ſayeth, when the Philoſopher doth make an end, the Phiſition doth beegin, where ſhall he or ſhe begin that can but write & reade, and doth vnderſtand little learning or none. O Lord what a great detriment is this to the noble Science of Phiſicke, that ignoraunt perſons will enterpriſe to meddle with the miniſtration

niſtration of phiſick, that Galen, Prince of Phiſitions in his Terapenticke doth reprehend & diſproue, ſaying. If Phiſitions had nothing to doe with Aſtronomy, Geomatry, Logicke, & other ſciences. Coblers, Curriars of lether, Carpenters and. Smithes, & al ſuch maner of people would leaue their crafres, and be Phiſitions, as it appeareth now a daies that many coblers bee, fie on ſuch ones, whereupon Galen reprehended Teſſalus for his ignorance: for Teſſalus ſmattered and medled with phiſicke, and yet he knew not what he did, as many doth now a dayes, the which I may accompt Teſſalus fooliſh diſciples. Auenzoar ſayeth, euery Phiſition ought to know firſt learning, & then practiſe, that is to ſay, firſt to haue Grammer to vnderſtand what he doth read in Latin. Then to haue Logick to diſcuſſe or diffine by argumentation the truth from the falſhoode, and ſo econuerſo. And then to haue a rethorick or an eloquent tongue, the which ſhould bee placable to the hearers of his words. And alſo to haue Geomatry, to ponder and waie the dregs or portions the which ought to bee miniſtred. Arithmetick is neceſſarie to bee had concerning numeration: but aboue all things next to Grammer, a Phiſition muſt haue ſurely his Aſtronimy, to know, how, when, and at what time euerye medicine ought to bee miniſtred, and then finally to know naturall philoſophy, the which conſiſteth in the knowledge of naturall things. And all theſe things had, then is a man apt to ſtudie Phiſick by ſpeculation. And ſpeculation obtained, then boldlie a man may practiſe phiſick. And whoſoeuer hee or ſhee be that will practiſe phiſicke in miniſtring medicines, not hauing theſe aforeſaid ſciences, ſhall kill many more then he ſhall ſaue, for & any ſuch blinde Phiſition helpe or heale on perſon, the perſon ſo healed is healed more by chance then by any cunning, euen like as the blind man doth caſt his ſtaffe, peraduenture he hit the thing that he doth caſt at, peraduenture not hit it, wherefore I doe aduertiſe euerye man and woman, of what degree or eſtate ſoeuer they be, lacking the ſpeculation of phiſick, to beware to miniſter mediciens although they take nothing for their labour, nor for the medicines, for if they haue not a doctours

learning,

learning and alſo knowing their ſimples how they ſhall compound them,and what operation they be of, and how, and whan,& at what time they ſhould bee miniſtred, ſuch ignorant perſons may doe great harme,although they doe thinke no euill, and let them think and make the beſt they can, yet for their preſumption they ſhall offend both God and man. There bee ſome blind phiſitions that will excuſe themſelues ſaying,that they doe follow their booke or bookes, nay,nay it is not ſo, for they doe follow their fooliſh preſumptuous minde,for if doctours of Phiſicke ſhould at al times follow their bookes, they ſhould doe more harme then good. And ſome blind phiſitions will ſay,I was taught of ſuch a doctor to practiſe this thing and that thing, ſuch practiſing doth kill manie men that might liue many yeeres. Wherfore to conclude,I aduertiſe all marcious phiſitions to beware hereafter in the miniſtration of interiall medicines, for they doe not onely offend god and their neighbour, but alſo they offend the Kings actes and lawes,the which willeth and commaundeth with great penaltie that no man ſhould enterpriſe to medle with Phiſicke,but they which be learned and admitted,as it doth appeere more largelier in the Introductiō of knowledge: deſiring all manner of Phiſitions to be contented and to practiſe them with this my writing,for in this matter I haue now diſcharged my conſcience in ſhewing the truth as God knoweth,who ſend all manner of Phiſitions a true knowledge in phiſicke,that they the which be ſick and diſeaſed,may haue a remedie.

A propheme to Chirurgions.

Chirurgerie is a laudable ſcience & woꝛthie to be eſtæmed & regarded foꝛ the great vtilitie of it, foꝛ it is a ſcience vꝛgent, nædfull, and neceſſary foꝛ the pꝛeſeruation of mans life, wherfoꝛe maſters of chirurgerie, ought to bæ expert in their facultie, hauing good wittes and memoꝛie, euermoꝛe to bæ diligent and attendable about their cures, and to bæ of a good iudgement in the knowledge of the diſeaſe, and to miniſter ſuch ſalues & medicines as is accoꝛding to the infirmity, ſickneſſe, oꝛ ſoꝛe.

Alſo they muſt haue a good eye and a ſtedfaſt hand, foꝛ chirurgerie taketh the name of two woꝛdes of Gꝛæke, of Chier, which is an hand, and of Ergaſomei, which is operation, which is to ſay, operation oꝛ woꝛking with the hand, foꝛ Chirurgerie conſiſteth in woꝛking medicines and other neceſſarie things concerning the ſcience with the hand. Alſo Chierurgions ought to bæ wiſe, gentill, ſober, circumſpect and learned, and not dꝛonken, and to pꝛomiſe no moꝛe then they be able to perfourme with gods helpe, and not to bæ boiſterous about his pacients, but louingly to comfoꝛt them.

Alſo euerie Chierurgion ought to know the complexion of his pacient, and to conſider the age, the weakeneſſe, and ſtrength, and diligently to conſider if the ſickneſs ſoꝛe, oꝛ impediment, be perticuler by himſelfe: oꝛ elſe ẏ it haue any other infirmitie concurrant with it: oꝛ els that the ſickneſs, in the exteriall partes haue any fæding from ẏ interiall partes, and that they bæ circumſpect in inciſions & ſcarifications and Flebothomy, and ſure in Anothomy, and in no wiſe to let blood in any perticular place, there where the ſigne hath any dominion.

Furthermoꝛe Chierurgions muſt be circumſpect in ſerching græne wounds that be feſtered and fiſtiled, and that they

they clense and scoure the wounds from all corruption, and that they heale not the wounds to quickly, making the wound whole aboue, and false underneth. And in any wise let them bee sure in searching of the deepnes of wounds and fistules, and according to the deepnes to make the tentes. Moreouer Chirurgions must know the opostion and the coniunction of the Bone, and in what signe the Bone is in every day, and to know what signes be attractiue, what signes be recentiue, what signes be expulsiue, and what signes be digestiue. Also they must know the operacion of all manner of breades, of drinckes, and of meates. And to haue euer in a redines their instruments & their salues, and their oyntments, and in perillous cases one Chirurgion ought to consult with an other, & to haue the counsell of a doctour of phisick, for ther is no man can be to sure to help a man, as god knoweth, who kepe vs all Amen

A Preamble to sicke men, and to those that bee wounded.

I Doe aduertise euery sicke man, & all other men the which haue any infirmitie, sickines, or impediment, aboue all thinges to pacifie himselfe, or to arme himselfe with patience, and to fixe his heart and minde in Christs death and passion, and to call to his remembrance, what paine, what aduersitie, what penuritie, and pouertie Christ did suffer for vs. And he y can thus pacifie himselfe, and feele his owne paine in Christes passion, shall mittigate his paines & anguish, bee it neuer so great. And therfore let euery sicke person sich as fall to Christ in his paynes and sickns, as Christ did sicke fall to the Crosse for our sinnes & redemption. And than if the patient will haue any counsell in phisicke: first let him fall to him his spirituall phisition, which is his ghostlie father, and let him make his conscience cleane, & that he be in perfect loue & charity, & if he haue done any wrong let him make restitution

if hée can, and if he be in debt, let him loke to it, & make a formall will or testament, setting euery thing in a dew order for the wealth of his soule, wise men bée sore of their testaments making many yeres before they die, and doth renew it once a yere as they increase or decrease in goods or substance. All these aforsaide thinges ghostly and godly prouided for the soule, then let the patient prouide for his body, and take counsell of some expert phisition, how and in what wise the body may bée recouered of his infirmitie, & than to commit his body to the industry of his phisition, and at all times ready to follow the will, minde, and counsell of his phisition, for whosoeuer will doe ꝑ contrary, Saint Augustine saith. Seipsum in crimit qui precepta medici obseruare non vult, that is to say, Hée doth kill himselfe that doth not obserue the commandement of his phisition.

After all this, marke this matter well, that if there bée anye Phisition or Chirurgion, which is with anye sicke man, woman or childe, let no man disquiet them that bée in the house, nor tell them what they should doe, let euerie person be tendable about them, and doe as they shall commaund them.

And let euerie man in the house please and serue the phisition or Chirurgion honestly, and let them lack nothing, to the end, that they may be the more diligent to doe the thing that they goe about: which is to recouer the sicke person, for and if the Phisition or the Chirurgion be checked, and not gently intreted, and haue no more then they do command, it will discourage them so much, that they will haue no ioy nor pleasure to doe their cure. I had rather not to meddle with Phisitions and chirurgions, then to haue them, if I should displese them: for if they be displesed, ther is neither Lord nor Ladye, nor no other person can haue any seruice or pleasure of them, for this matter loke further in the Introduction of knowledge, and there shall yon se what is good both for the Soule and body in God.

Amen.

THE

THE PREFACE TO the Readers of this booke.

Gentle Readers, I haue taken ſome paine in making this booke, to doe ſicke men pleaſure, and whole men profit, that ſicke men may recuperate their health, & whole men may preſerue themſelues from ſickneſſe, (with Gods help) as well in phiſicke as in chirurgerie. But for as much, as old auncient and autentike autours or doctours of Phiſicke, in their bookes, doth write many obſcure termes, giueing alſo to many and diuers infirmities, darke and hard names, difficile to vnderſtand, ſome and moſt of all beeing Greeke wordes, ſome and few being Araby words, ſome beeing Latin words, and ſome beeing barbarous wordes. Therefore I haue tranſlated all ſuch obſcure words & names into Engliſh, that euery man openly and apartly may vnderſtand them.

Furthermore all the aforeſayde names of the ſaide infirmities bee ſet together in order, according to the letters of the Alphabete, or the A.B.C. So that as many names as doeth beegin with A. bee ſet together and ſo foorth, all other letters as they bee in order. Alſo there is no ſicknes in man or woman, the which may bee from the crowne of the head to the ſoole of the foote, but you ſhall finde it in this booke, aſwell the ſickneſſe the which doth pertayne to chirurgerie as to phiſicke, and what the ſickneſſe is, and how it doeth come, and medicines for the ſelfe ſame. And for as much as euerie man now a daies is deſirous to reede brieſe and compendious matters, I therefore in this matter pretend to ſatiſfie mens mindes as much as I can, naming this booke according to the matter, which is. The breuiarie of health: & wher that I am very brieſe in ſhewing brieſe medicines for one ſickneſſe. I doe it for two cauſes, the firſt cauſe is, that the Archane ſcience of Phiſicke

ſhould

ſhould not bee manyfeſt and open, for then the eximious ſciences ſhoulde fall into great detrement, and doctours the which hath ſtudyed the facultie ſhould not bee regarded ſo well as they are. Secondarylie if I ſhould write all my mynde, euerie bongler would practiſe Phiſicke vppon my booke, wherefore I doe omit and leaue out many thinges relinquiſhing that I haue omitted to doctours of high iudgement, of whom I ſhall bee ſhent for part of theſe thinges that I haue written in this booke: how bee it in this matter I doe ſet God beefore myne eyes and Charitie, conſidering that I doe write this booke for a common welth, as God knoweth my pretence, not onely in making this booke, but all other bookes that I haue made, that I did neuer looke for no reward, neyther of Lord, nor of Printer, nor of no man liuing, nor I had neuer no reward, nor I will neuer haue none as long as I doe liue, God helping mee, whoſe perpetuall and fatherly bleſsing lyght on vs all.

The apendex to all the premiſſes that followveth.

LOrds, Ladies, and gentle men, learned and vnlearned, of what eſtate or degrée ſo euer you bée of, thinck not that no man can bée holpen by no manner of medicines, if ſo bée God dœe ſend the ſickneſſe, for hée hath put a tyme to euerie man, ouer the which time no man by art nor ſcience cannot prolong the tyme: for the number of the months & dayes of mans life god knoweth. But this aforeſayd tyme theſe monthes and daies a man may ſhorten or a breuiate many wayes concerning that

that God hath giuen man in this lyfe frée will, the which of his righteouſneſſe as long as wée doo liue, hée cannot take it away frō vs. Now we hauing this frée wil, diuers times wée doo not occupy it to the wil of god as it appæreth both for ſoule and body, wée doo kill our ſoules as much as doth lye in vs, when that wée doo breake any of his commandements, or doo ſin deadly, for that matter hée hath prouided a ſpiritual medicine, which is repentance & amendement of lyfe. Alſo wée doo kill our bodies as much as lyeth in vs (except that a man doo kill himſelf wilfully) as many dayly doth) contrary to gods will) as well ỳ one as the other, when a man doth a breuiate his lyfe by ſurfeting, by dronkenneſſe, by pencifulneſſe, by thought and care, by taking the pockes with women, and leprouſneſſe, and many other infectious ſickneſſes, beſide robbing, fighting, killing, and many other miſchances, which is not Gods will that ſuch thinges ſhould bee done, but God knowing at the beginning of the creation of ỳ world, that man would bee prone many waies to a breuiate his lyfe, made them prouiſion that man might bée holpen, by his grace, and then the vertue the which he did giue to herbs, Wéedes, Trées, Rootes, Fruites, and ſtones. The property and vertue of the which, few men or none doth know them, except Doctors of Phiſicke, and ſuch as doo labour to haue the knowledge of theyr operations.

And this knowledge notwithſtanding let no man think that there is no phiſicion nor chirurgion can make a man ſodenly whole of his infermitie, as Chriſt and his diſciples and many other Saints dyd, for they muſt haue leaſure, time and ſpace as their liuing and practiſe is, for ſick men, and women, bée like a pece of ruſty harnis, the which cannot be made bright at the firſt ſcouring, but let a man continew in rubbing and ſcouring, and than the harnis will bee bright, ſo in lyke manner a ſick man cannot bee made whole of his malady or ſickneſſe the firſt day, but he muſt continue with his medicines.

But

But héere let euery man that is ſicke, beware of blind phiſitions and chirurgions the which be ignorant and can not tell what things doth pertaine to their ſcience, & therfore let all men béeware of vacabounds & runnagates that will ſmatter with phiſick, for by ſuch perſons many ſicke men haue béene deceiued, the more pitie, God knoweth, who helpe vs all now and euer.

Amen.

¶The first Chapiter doth treate vpon abſtinence.

Abſtinencia is the Latin woꝛd. In Gréke it is named Apochi. In Engliſh it is named abſtinence, oꝛ faſting, oꝛ foꝛbearing of meates and dꝛinkes. Abſtinence.

There bée many maner of faſtings. The firſt faſting is not to eate either meate oꝛ dꝛink. And this faſting ought to be vſed after repleation, oꝛ ſurfeting foꝛ a time. The ſecond abſtinence is to eate one meale a day, oꝛ elſe twiſe a day, and this is not pꝛoperly Abſtinence, but it may be called Temperance. The third abſtinence is inuoluntary, foꝛ many men would eate meate if they had it, & therfoꝛe nolens volens, they do abſteine. The fourth abſtinence, is whē a man foꝛ deuocīō, oꝛ by cōmandement of the church doth abſteine from fleſh, képing one meale a day, which is laudable. How bée it to be long faſting, oꝛ faſting to much, it dꝛyeth and macerateth the body, it maketh the colour ſalow, it doth ingender melancoly humours, and it doth hurt the ſight, & it clarifieth ẏ body. This notwithſtanding, abſtinence is the moſt perfecteſt medicine that can bée after repletion oꝛ ſurfet. And then if it be moderate, it doth conſume ſuperfluities, & in conſuming thē, it doth clarify the humour & ſo cōſequently it maketh ẏ body faire coloured, & not onely kéepeth out ſickneſſe, but alſo wher ſickneſs is entered nothing moꝛe helpeth, vſed at the beginning of the ſickneſs: wherfoꝛe abſtinence moderately vſed, is of a bigh efficacitie foꝛ the ſafety of mans body. And ther is not ſo great a detriment to mans body, as is repletiō oꝛ ſurfeting.

And whoſoeuer bée bee that vſeth not temperance in eating & dꝛincking liueth a beaſtly life. And man hauing wit and reaſon to gouerne himſelfe, ſhould kéepe a due oꝛder in eating and dꝛincking, foꝛ ſauegard of his ſoule & body.

The 2. chapiter doth ſhew of the abhoring of a mans ſtomack againſt meate or drink.

Abhomi-

Abhorring of a mans meate.

ABhominacio ſtomachi, or elſe faſtidium ſtomachi, bée the Latin wordes. In Engliſh it is named the abhorring of the ſtomach, for many men and women being ſick or diſeaſed, theyr ſtomaks doth abhor the ſight of meate, or the ſauer of meates and drinkes.

The cauſe of this impediment.

This impediment doth come of debilitie of the ſtomak and weaneſſe of ỹ brayne. And diuers tymes it doth come by corrupt humors, the which be in the ſtomak. And other whyle it doth come by repletion, and other while by ouer much & wilfull faſting, but as for faſting, that rule now a dates næde not to be ſpoken of, for faſting, prayer, & almes dædes of charitie, bée baniſhed out of all regions and prouinces, and they bé knocking at Paradiſe gates to goe in, weping and wayling for the Temporaltie and ſpiritualtie, the which hath exiled them.

A remedy for them the which doth abhor their meate thorough debilitie and ſickneſſe.

¶ Whoſoeuer hæ or ſhé bé, the which doth abhorre any meates or drinkes, let them vſe to eate the confection, de aromatibus, the confection of riſoaloes, and all oderiferous and redolent ſauours doth comfort the ſtomach, the heart and the braine, for this matter loke in the Chapter of the ſtomach, or ſtomachus.

The 3 Chapter doth ſhew of Abhorſion, which is when a woman is deliuered of hir childe beefore hir time.

Abhorſion

ABhorſus or Abhortus bé the latin words. In Engliſh it is named Abhorſion. And that is when a woman is deliuered of hir childe bæfore hir time. Or elſe Abhorſion is alſo when a childe is cut out of the mothers bellie.

The cauſe of Abhorſion.

Abhorſion doth come many wayes. Firſt it may come by dentoſitie & lubricitie of humours in the matrix. Or it may

may come by a great frare or by extreame thought, or by extreame sicknesse, or death, it commeth also by a stripe or a stroke, or a fall. Also it may come by recepts of medicines, or by extreame purgacions, pocions, and other laxatiue drinkes, of the which I dare not to speake of at this time, least any light woman shuld haue knowledge by the which wilfull abhorsion may come of the multitudenesse of the flowers of a woman.

A remedy for Abhorsion.

I doe aduertise euery good woman to beeware of all manner of things aboue rehersed. And to beeware what medicines they doo take: except it bee of and by the coũcell of expert doctours of Phisicke.

If it doo come of the lubricitie of humours in the matrix, vse Peralogodian.

If it come of the multitudenes of the flowers, take of the iuice of saint Iohns wort, & of the iuice of plantein, of either like portion, & drink it wͭ red wine & wine elegãt. ix. daies. If it come of ventosity. Take of Anis seeds, of Fenel seeds, of zeduall, of each the weight of xii. d. of Comin seeds the weight of iii. d. of Organũ, of Calamintes, of each ẏ weight of. viii. d. make fine pouder of all this, & drinke of it with white wine, or stale ale. ix. daies, morning & euening. And let boyes, folishmen, and hasty men, the which bee maryed beeware how that they doo vse theyr wiues when they be with childe. And let women the which bee with child beeware of any occasion that should make Abhorsion.

For Achante, looke in the Chapter named Spina.

The 4. Chapter doth shew of a scurfe in the skin of the head.

ACor, or Acoris, be the greeke words, Furfur, is ẏ latin word, Acora is ẏ Barbarus word. In English it is named dãdruffe, or a skurfe in ẏ head like bran or otmel, ẏ which doth penetrate the skin of the head, making little holes, A skirfe.

diffe-

differing from an other infirmitie in the ſkin of the head, named Fauus, as it ſhall appeare in the Chapiter of Fauus.

The cauſe of this infirmitie.

This infirmitie doth come thorough great humiditie & moyſtneſſe in the head, it may come alſo of a melancholy humour, or of a ſalt humour.

A remedy.

Take the gall of a Bull, and mixe it with vineger, and anoynt the head, or elſe take of blanched Almons, & grinde them ſmal, and mixe them with white wine, and waſh the head .v. or .vi. times. Or elſe take of Mellilote three vnces. of Fenugréek, ii. vnces, of black ſope an vnce, ſéeth this in water or wine, and waſh the head .v. or .vi. times.

For Acrochordones, looke in the Chapter of Analipſia.

For Achinodis orexis, looke in the Chapter named Canina appetencia.

For Aduſtio, looke in the Chapter named Combuſtio.

The 5 Chapter doth ſhew of a wylde or running skabbe.

A running skabbe.

ACria, is the Gréeke word, Celſus doth name it in latin Fera ſcabies. In Engliſh it is named a wilde or running ſkabbe, the which doth infeſt a man more in one time of the yéere then in an other.

The cauſe of this infirmitie.

This infirmitie commeth to man, after his complexion, by ſuperabundant humours, or by lying with infectious perſons hauing the ſayd infirmitie, or by ariditie or drineſſe of coler or melancoly, the which doth ingender a dry ſkabbe, which is the worſt amongſt all the kindes of ſkabbes.

A remedie.

Take Mercury mortified with falling ſpettil. iii. vnces, incorporate it with the oyle of Bayes, & anoynt the body. Or elſe take Mercury mortified. iii. vnces, of the pouder of Brimſtone. ii. vnces, of the pouder of Enula campana. ii. vnces, conſec

fect this together with barowes grece & anoint ẏ body oft.

The 6. Chapiter doth shew of an impediment in the corner of the eye

AEgylops is the Greeke word. In English it is a superfluous flesh in the corner of ẏ eye toward ẏ nose, wherunto corrupt humours be gathered. And if this impediment doe increase, and a remedy by time not had, it will fester & fystle, the which is dãgerous to meddle with all, for it doth stand in a dangerous place. An impediment in the eye.

The cause of this impediment.

This impediment doth come thorow a reumatike humour mixt with corrupt blood, or it may come with a stripe, or hurt done in that place.

A remedie.

First if it do come of reume or corrupt blud, purge reume and bloud, as it doth appere in the chapiters Reuma et sanguis. If it do come otherwise, be let bloud in a vaine named Mediana, and vse locall medicines, as waters to mundifie the place, and than vse salues sanatiue.

For Aegineta, looke in the Chapiter named Estara.

The 7. Chapiter doth shew of Vlcerations.

AGria, is the Greeke word. In Latin it is named Vlcera In English it is named Byles or botches, or such like apostumacions. A difference is betwixt, Aeria and Agria: for the one is with swelling, and the other is with skabs without swelling. A byle.

The cause of this infirmitie.

This infirmitie commeth thorow grosse and rauinous feeding, or els by corruption of bloud mixt with fleume.

A remedy.

First purge fleume and clense the bloud, as it appeareth in the Chapiters of blood & fleume. The make maturacions, and after that make incision, or else a corsiue, than abstract

with plaiſters abſtractiue that corrupt matter, as it appeareth in the Chapiter of Ulcus or Ulcera.

The 8. Chapiter doth ſhew of the greene ſickneſſe, or the greene Iaunders.

The greene Iaundes.

AGriaca is no greek word, nor no latin word, but a terme in phiſicke ſignifying a ſickneſſe named the græne ſickneſſe, or ỹ græne Iaundes, ſome Arabies doth vſe this word.

The cauſe of this impediment.

This impediment commeth of corruption of blond and debilitie of nature, and faintneſſe about the hart.

A remedy.

Take Cordialles & reſtoratiues, and cleanſe the blond, as it appeareth more plainly in ỹ Chapter of Sanguis. And for this matter vſe the ſirup of Fumitory and the confection of Fumitory.

¶ The 9. Chapiter doth ſhew of the white Morphew.

The white Morphew.

ALboras, is an Araby word, and ſome doe name it Albaras, it is named in Latin Morphea alba. In Engliſh it is named the white of Morphew.

The cauſe of this infirmitie.

This infirmytie doth come by default of nutritiue vertue. And it may come by vſing to much of Venus actes in youth.

A remedy.

Take the rootes of Gencian made in fine pouder. Or take the iuice of Gencian iii. vnces. mix it with white vineger, & waſh the face or place oft with it. Or els take a ſkarlet cloth & rub the face or place with Pandragor leaues. And to bedward anoynt the face with oyle of the Aſhe kepes. Or els take the rootes of Madder. iii. vnces, ſtamp it with white vyneger, and rub the face or place with it.

For Alchites, or as ſome ſay Alſclites, looke in theſe words in the Chapiters named Aſtites and Hidroips.

For

For Albernalieth, loke in the Chapiter named Polipus.
For Alaxos lgmos, loke in the Chapiter named Singultus.
For Alſoach, loke in the Chapiter named Singultus.
For Alburlo, loke in the Chapiter named Argemita.

The. 10. Chapiter doth ſhew of a fiſtulus impoſtume in the corner of the eye.

ALgarab, is the Araby word, Auicen doth name it Algaras. In Engliſh it is an impoſtum in ỹ corner of the eye. Apoſtum in the eye.

The cauſe of this Apoſtumation.

This impoſtume doth come of a Rumatike humour mixt with corrupt blod, hauing a recourſe to the eye.

A remedy.

Take the water of Roſes, & of the water of Plantaine, of ech an vnce: of Tutrie prepared a dram & a halfe: of the flowres of Pirtilles, an vnce & a half, of the leues of houſelike or Wingrene, halfe an vnce, of Champhyre a dram & a halfe, of the white of Egges. iii. beat all this together in a morter, and put of the confection in the corner of the eye vpon the impoſtume.

For Albugo, loke in the Chapiter named Argemita.
Alcola, is a Barbarous word, loke for it in the Chapiter of aphtis or aphtas.
And for Almuſagari, loke in the Chapiter of Almuſat for both the words hath one ſignification.
And for Albugo, loke in the Extrauagantes in the end of this boke.
For Albaras, loke in the Chaptiter named Alopecia.
Albatin is a ſinew the which doth grow out of ỹ middle of the ſpondils, ioyning to the pillicles of the kidnes.

The 11. Chapter doth ſhew of the inflation of the eyes.

ALinthiſer, is the Araby word. In Latin it is named Inflatio oculorum, or Tumor palpebrum. And ſome doth Inflation of the eye.

doth name it Almuſagari. In Engliſh it is named a Tumore, a ſwelling, or an inflacion in the eyes.

The cauſe of this infirmitie.

This infirmity doth come of reume, or els taking of a dapereus humour conjunct with reume.

A remedy.

Firſt purge reume as it doth appere in ỳ Chapiter named Reuma. And once or twiſe a weke take of ỳ pilles of Cochie And beware of drinking of wine or of other hot drinkes. And vſe a good dyet, and ſit not vp to late, and vſe ſome labour or manual occupation to ſweat at ỳ browes, except it be in a time of infection, or whan any vniuerſal ſickneſs is in a country, thē open not ỳ powres, neither by labour nor trauell, neither by bathes, neither by ſtuphes nor ſuchlike. And as I doe ſhew my mind for this infirmitie. Above all other things let euery man beware of the premiſſes, reherſed in the time whan ỳ peſtilence, or the ſweating ſickneſs, or feuers, or agues doth reigne in a coūtrey. For the ſickneſſes, be infectious, & one man may infect another, as it doth appere in ỳ chapiters named Scabies, morbus Gallicus. And ſpecially in ỳ dietary of health, wherfore I would that euery man hauing this boke, ſhould haue the layd dietary of health with this boke, conſidering that the one boke is concurrant with the other.

Blohoſos is a bone in the back.

The 12. Chapiter doth ſhew of the foure kindes of Leproſie, named Allopecia.

A kinde of Leproſie.

Allopecia, is the greke word. Ophiaſis, both the grekes and ỳ Latins doth vſe ỳ word. The barbarus word is Alopecia. The Araby word is Albaras. In Engliſh it is a ſodaine falling of a mans haire of his head & beard, hauing growing vpon the ſkin, vnder ỳ haire an humour lyke bran or otmel, & betwixt the finger is a white drines. it is named Alopecia, for as much as the word is deryued of

of Greeke named Alops: which is in Engliſh a Fore, for a Fore once a yere hath that infirmitie ſhedding his haire, haning alſo a little ſkurfe vnder the haire vpon the ſkin.

The cauſe of this infirmitie.

This infirmitie doth come of the heat of the ſtomake and of the corruptiõ of the braine, for the ſkin of the head will ſtinck thorow the vaporing of euil & corrupt humours. Alſo this infirmitie doth come diuers times of the default of humiditie or moiſt humours. And then ỳ ſkurfe is like otemell, but ſome loketh whitiſh, and other blackiſh.

A remedy.

Firſt drinke no hot wines, nor eate dry meate, nor leperous fiſhes. Than ſhaue the head and beard, & anoynte the head with the grece of a Fox. Or els waſh the head with ỳ iuice of Bẽtes. v. or. vi. times, or elſe ſtamp Garlike & rub the head with it, & after that waſh it in vineger, do this. v. or vi. times. Or els make aſhes of Garlik & temper it with hony & anoynt the head. If it do come thorow any opilatiõus, anoynt the head with the oyle of bitter Almons, or wt the oyle of wormwod, or with the oyle of Spicnard, & ſuch like oyles. If it doe come otherwayes, the oyle of Myrtilles is good, or the oyle of Galles, or the oyle of Walnuts, or the oyle of Mayden hayre.

The 13. Chapiter doth ſhew of a Carbocle.

Carbocle.

ALtois is the Araby word. In Greeke it is named Althoea. In Latin it is named Carbunculus. In Engliſh it is named a Carbocle or a botch, Carbunculus doth take his name of Carbo, which is to ſay in Engliſh a Cole, for a Cole being a fire is hot, and ſo is a Carbocle.

The cauſe of this infirmitie.

Moſt commonlie a Carbocle doth come in the time when the peſtilence doth raigne, or els when the ayer & the blod is putrified and corrupted. This vlceration and infirmitie

moſt cõmonly doth brẽd in ẏ emunctory places,ther wher the thre principall members hath their purging places ẏ which be vnder ẏ eare or throt,or els about the armeholes or breſt,or els about the ſecret parts of a man or woman, or in the ſhare,or thigh,or flanke.And of Carbocles ther be foure kindes. The firſt is blacke. The ſecond is red. The third is of a glaſſe or a grænily colour.And the fourth is of a ſwart or dim colour.The blacke colour commeth of melancoly ⁊ of a venemous matter.And therfore it is dangerous.The red colour of ẏ carbocle cõmeth of a corrupt blod. The glaſſe colour cõmeth of coler,⁊ the ſwart colour commeth of coler aduſted.And if the carbocle do appere,⁊ after that doth returne to ẏ body againe,commonlie it is an euill ſigne.And if the ſicke perſon doe vomit ⁊ be ſompnouent or ſleeping.And ẏ pulces ſubuerted,⁊ cold ſweats with alteracion of colour,with a vehement agew,it is a ſigne of death.

A remedy as much as I can tell.

Before the ſore be fired,take purgations according to the age ⁊ ſtrength of the perſon,⁊ be let blod with the counſell of a doctour of Phiſick,⁊ as it is ſpecified in the dietary of healthy,and if the ſore be fired,lay this plaſter to it.Take of Doues dung three vnces,stampe it with vineger ⁊ lay it ouer the ſore.And to breke the carbocle take of Daſies half an vnce,of Cancarides the weight of.ii.d.ſtamp this together ⁊ lay it on the head of the Carbocle.Then take ſalues to draw out the corruption,⁊ otherwhile mundifie the ſore with the iuce of ſmalledge.

For this matter loke further in ẏ Chap.named Epedimia.

For Ambuſtio,which is a ſcalding,loke in the Chapter named Combuſtio.

For Amor,a ſickines,loke in ẏ chapters named Hereos.

For Ambuſtio meretricis, loke after the Chapiter named Anaſtropha.

The 14.Ghapiter doth ſhew of little cornels in the roote of the tongue.

Amigdale

AMigdale, is the Latin word. In English it is litle kor- Cornels.
nels in the rote of the tongue as some say, but I dos say it is two fleshly peces, the which doth lye to the two vuyles like the fashion of an Almon.

The cause of this infirmitie.

This infirmitie doth come thorow reume, the which doth discend from ẏ head to the rote of the tongue, & other while it doth come by heat of the stomack, the which doth vapour vp to the rote of the tongue, & it may come of drinking to much of hot wines and strong ale.

A remedy.

First vse gargarie, and then take sternutacions, & purge the head & the stomack with pills of Cochie. And beware of late drinke & euill dyet, as sursetting and drinking of hot wines and strong ale, for Omne nimium vertitur in vicium.

The 15. Chapiter doth shew of one of the kindes of the falling sickneſſe.

ANalepsia is the Greeke word. The Barbarus word is na- A kinde of
med Anolencia. In Latin it is named Morbus caducis, the falling
and Morbus commicialis. In English it is one of the kinds sickneſſe.
of ẏ falling sickneſſe. And they that haue this sickneſſe whē they do fall they do not some at ẏ mouth, but they do defile themselues either by vrine or by egestion, or both at once.

The cause of this infirmitie.

Many Auctors in diuers matters be of sundry opinions, but for this matter I do say, for that as much as it is one of the kindes of the falling sickneſſe, it doth take his originall of a reumatike humour, opilating the celles of the braine, & the braine so opilated and stopped, the patient lyeth pitifully vnto the time that nature hath remoued the cause.

A remedie.

For this matter a great circumspect must be had. First in the dyet of the patient for ẏ patient not onely in this kind

of the falling ſickneſſe,but in all other kindes muſt abſtein from white meates,& beſe,hare fleſh,and veniſon.And they muſt beware of climing vp to high places,they muſt eat no Salades, Garlike,Ramſons,Onions,Chybolles,or Scalions,or ſuch like thinges:ꝑ pacient muſt refraine frō eating of water foules,& frō eating of the fatneſſe of fiſh,as Eles Conger,& Salmon,or ſuch like.And then vſe ꝑ lædes & the rotes of Pionp al well in meates & drincks,as to weare ꝑ rote and lædes about the necke,& purge oft the head,and do as it is ſpecified in the Chapiter named Epilepcia.

The 16.Chapiter doth ſhew of warts.

Wartes. ACrochordones, is the Greeke word. The barbarus word is named Acroconides,in latin it is named Verruce.And ſome doe name it Tubercula,loke in Tubercula. In Engliſh it is named wartes.

The cauſe of this infirmitie

This infirmitie doth come of groſſe and euill humours.

A remedy.

℣ Firſt with a paire of ſiſſers cut of the heads of the warts, and then rub them with garlike and bay ſalt ſtamped both together,do this fiue or ſeauen times.And lay ouer them a litle plate of lead.For this mater loke in the Chapiter named Tuber.

¶ Anthus is a croked elbow,the barbarous word is named Ancha.

The 17.Chapiter doth ſhew of a ſicknes in the fleſh which is puffed vp like a ſponge,the fleſh being ſoft and the ſkinne dankiſh.

A kinde of Hidropſie. ANaſarca,or Ipoſarca,be the Greek words.In engliſh it is one of the kindes of Hidropſies,it is a waterish humour which runneth betwirt the fleſh and the ſkin, and ſome doth ſay,it is in the fleſh and the ſkin.And this infirmitie doth make the fleſh and the ſkin to puffe like a ſponge

ſponge & doth make the fleſh dankiſh. Some auctours doth name this infirmity Ipoſarca, & ſome doth name it Sarcites.

The cauſe of this impediment.

This infirmitie doth come of a ſalt wateriſh humour.

A Remedy.

Fyrſt vſe a preciſe dyet, not to eate contagious meates, than vſe ſtuphes, and eaſie purgations, as it appeareth in the dyetary of Health.

The 18 Chapter doth ſhew of caſting vp of a mans meate.

Vomiting.

ANaſtropha is the Barbarus woꝛd. In Greek it is named Anaſtrophæ. In Engliſh it is named a vomiting oꝛ caſting vp a mans meate as Cataſtropha is a quick caſting dowꝛneward of a mans egeſtion oꝛ ſeege, foꝛ the one infirmity commeth not ſo faſt vpward, but the other goeth as faſt dowꝛneward.

The cauſe of this infirmitie.

This infirmity doth come thoꝛow great repletion of meates and dꝛinkes, oꝛ elſe it commeth thoꝛow the malyce of the ſtomack, oꝛ of lubꝛiſation of the inteſtineſſe of intrayles.

A remedy.

Fyrſt mundifie the ſtomake with the pilles of Cochée. And comfoꝛt the ſtomake with Dyagalanga, & vſe odoꝛiferous ſauours, and god meates and dꝛinkes, and haue a merry heart, foꝛ penſifulneſſe doth hurt the ſtomake.

Foꝛ Anciloglosſi, loke the Chapters of Balbucientes, and in Mogilali.

The 19 Chapter doth ſhew of burning of an harlot.

Burning of an Harlot.

AMbuſtio meritricis be the Latin woꝛds. In Engliſh it is named, burning of an harlot, oꝛ of an hoꝛe.

The

The cauſe of this impediment.

This impediment doth come when an harlot doth hold in hir breth, and claſp hir hands hard together and toes in lyke manner. And ſome harlot doth ſtand ouer a chaſing dyſh of coles, into the which ſhe doth put brimſtone and there ſhe doth perfume hir ſelfe.

A remedie.

If a man be burnt with a harlot and do meddell with an other woman within a day, he ſhall burne the woman that he doth meddell with all. If one be burnt let them waſh their ſecrets two or three times with white wine, or elſe with ſack and water. And if the matter haue continued long go to ſome expert Chirurgion to haue help, or elſe the guts will burne and fall out of the belley.

The 20 Chapter doth ſhew of a mans breth or ende.

The breath. ANhelitus is the Latin word. In Greeke it is named Aſthma. The Barbarus word is Anelitus. And in Engliſh it is named the breath or ende of man, the which other while doth ſtinke or hath an euill ſauour and diuers times in many men it is ſhort that he muſt puffe & blow and gaſp for winde.

The cauſe of this impediment.

This impedyment doth come from the brayne or elſe from the ſtomake, or elſe from the longes, if it do come from the longes, loke in the Chapter named Aſthma. If it do come of the head, reume which is putrified and corrupted, infecting the brayne is the cauſe, and if it doe come by or thorow the throat, it doth come of putrified humour of the ſtomake or elſe of corruption of the longes.

A remedy if this impediment come of the brayne.

Firſt purge the head and brayne with a Gargarice, or with pilpull. Elphangin. And then vſe the Electuari de Gemmus, or a confection de Muſto, or Tiriaca thereſaron, for this matter loke in the Chapter named Aſthma.

A

A remedy if this impediment come of the ſtomke.

Firſt purge the ſtomake with Yerapigra galem. Then take of Cloues the wayght of vi. d. of Ligni Aloes, the weyght of viii. d. of Galingale, the weight of vi. d. make ponder of this & drink of it morning & euening, as much as an Haſel nut. And vſe to chew in the mouth a Cloue without maces in the morning & after dinner and to bedward

A remedy to pal or make ſweet the breath, which way ſo euer it doth come.

Firſt in the morning eate or ſwallow ii. or iii. cloues, and kepe betwirt the Gums and the Cheks ii. cloues, or elſe do as I ſayd before. Or elſe take of Sauery an vnce, of Galingale halfe an vnce, of ẏ wood of aloes a quarter of an vnce, make ponder of this, and eate or drink a porcion in the morning, & a litle after dinner, & as much to bedward.

The 21 Chapter doth ſhew of the Squyncy.

ANgina is the Latin word. Sinachi or Chinanchi be the Greek words. The Barbarus words be named Squinancia or quinancia. In Engliſh it is named the Squincy. The which is an impoſtum in the throat, the which doth let a man to ſwallow eyther meate or drinke. And diuers times it doth ſtop vp a mans winde or breath, and there be iiii kindes. The firſt kinde doth not appere outward & that is death, except it be quickly cured. The ſecond kinde doeth somewhat appere more inward then outward, & that is not ſo daungerous as the firſt is. The third kinde doth appere both inward and outward, & that is not ſo perilous as the other be, how be it, it doth continue longer then the other doth. The three kindes doth onely appere outward, and in it is no perill. Squyncy.

The cauſe of this infirmitie.

This infirmitie doth come of reume aſcending from the head to the throat. And it may come of vaporous humors. diſcending from the ſtomake to the throat.

A remedy

A remedy.

Thrée things is requisite to help these infirmities: The first is letting of blood in a vaine named Cephalica. The second is to purge the head with the pilles of Cochee. And the thyrd is to vse gargarices, & to vse Clysters. And than let the pacient for a space absteyn from meat, except it be of the broth made of a Chikin, & let ẏ patient take Ydormel or Oximel. And take a litle péece of Pork or Bacon, or else a little péece of a spunge, & encinet it in oyle Oliue & ty about any of these things, a strong thred & let the pacient swallow in this matter and by & by pull it out againe and bee sure of the thred that hee that shall doe this feate in holding fast the thred, doo pull it out againe quickly.

The 22 Chapter doth shew of the Soule of man.

A Soule.

ANima, is the Latin word. In Greek is named Psichæ: In English it is named the soule of man: The soule of man is the lyfe of the body, for when the Soule is departed from the body, the body, is but a dead thing that cannot sée, heare, nor féele. The Soule cannot bée felt nor séene, for it is lyke ẏ nature of an Angel, hauing will, wit, wisdome, reason, knowledge & vnderstanding. And is partaker of good or euill, as the body & it doth or hath deserued or operated. The soule also is a creature made with man and connexed to man, for man is of two natures, which is to say, the nature of the Soule, and the nature of the body, which is flesh & blood, the flesh or body is palpable and may bée séene & felt: The Soule is not palpable nor cannot bée séene nor felt, but both béeing together now and shall bée after the generall Resurrection in time to come, doth & shall doo, féele ioy or payne. &c. It is not the soule onely doth make a man, nor ẏ body of a man is a man, but soule & body connexed or ioyned together, maketh a man, & the one decepered from the other be of ii. natures as I haue said, vnto ẏ time ẏ they doo méete again at the

day

day of dome. Therfore let euery man in this life ſo prouide by ꝑ merit of Chriſtes paſſion, that ſoule & body being perfit man, may enter into euerlaſting ioy and glory, to be in heauen wt̄ god. The electuary of Gemmis: & the confection named Alchermes be good to comfort ꝑ ſoule or the ſpirits of man, ſoule and body bæing together hære in earth.

The 23 Chapter doth ſhew of a mans minde.

ANimus is ꝑ latin word. In Greek it is named Thimos. In Engliſh it is named a mans minde. The minde of a mans verie mutable & inconſtant, more in one man then in an other, but the moſt part might bæ amended. A mynde.

The cauſe of this Mutabilitie.

This mutabilitie doth come throw wauering & inconſtant wits, lacking loue & charity to god, to a mans owne ſelfe & to his neighbour, regarding more other ſenſualitie, or prodigalite, conetis, or lucre, then the wealth and profit of the ſoule. Yea, the minde of man is ſo occupyed about worldly matters & buſines, that god & the ſoule of man is forgotten, by the which great danngers followeth.

A remedie.

Firſt let euerie man reconcyle himſelfe in and to god, and not to ſet by the world, but to take ꝑ world as it is, not bæing parmanent no abiding place, but to liue as one ſhould dye euery houre. And if a man haue this memorie, hee will not be mutable, nor ſet by the world, but conſtant hauing euer a reſpect to God his creatour, & to his neyghbour which is euerie man whereſoeuer hæ dwell.

The 24 Chapter doth ſhew of a byle named Antrax.

ANtrax is ꝑ latin word. In Engliſh it is nāed a Felō, & is like a carbocle, but not ſo gret in quātity or ſubſtāce A Felon.

The cauſe of this infirmitie.

This infirmity doth come of a venemous matter, & otherwyſe

while it doth come of interiall cauſe, or of an exteriall cauſe. The interiall cauſe doth come of ſome euill humor, the exteriall cauſe doth come of ſome venemous ſtinging of a worme. A remedie.

If it do come of an euill humour, eate Triacle & make a ſalue or a playſter of triacle and lay vpon the place. Or elſe take the white of a rawe Egge and put in ſault to it and beate it well together and make a playſter.

For Antiades, loke in the Chapter named Glandule and Cherade.

The 25 Chapter doth ſhew of a mans ars or fundement.

An ars. ANus, is the Latin word. In Greek it is Grans. In Engliſh it is a mans ars, let euery man kepe that place cleane. And let no other man make no reſtrictions that nature wold expell, other by egeſtion, or by ventoſity. In the aforſaid place is ingendred the piles or Emerodes, Fiſtles, & Feſtures, Cankers, the Poxes, & Ficus in Ano, & diuers tims the longation which is the ars gut, doth fal out of ỹ body, & otherwhile many men cānot kepe their egeſtiō but ſleping & waking they do defile theſelues, for all which matters loke in ỹ Chapters of the prenominated infirmities.

A remedy for falling out of the fundement.

Firſt beware of taking cold in that place. And beware of coſtifnes. And kepe ỹ ars & buttokes warme. And ſit not on ỹ cold earth, nor vpon ſtone or ſtones, nor vpon no hard thing, but take ſomewhat vnder the buttockes, but onely for falling out of the longacion, or ars gut, but for all other infirmities that may be in the longation ingendred.

For falling out of the longacion.

Take of Mirtilles iii vnces, of Iuneper cut in ſmal peces 4 vnces, ſeeth it in water and waſh the place. And after that make a perfume of Iuneper and ſit ouer it. Or elſe make a perfume of Benguin, Myre, or Frankenſence. Or elſe take the

the inward rine or bark of an Oke, ſeeth it in water with Galles and waſh the place, and drinke of Galbanum with ſtale ale, and lay the ſubſtance of it to the nauell, it is good for the falling of the moder. And for theſe impediments in a mans fundement or ars, it is good to anoynt the place with Oyle of linſedes.

The 26 Chapter doth ſhew of an hot Vlceration in the rough of the mouth.

APhtæ, is the Greeke word. Alcola, is the Barbarus word. And Vlceratio in palato bee the Latin words. In Engliſh it is named a hot Vlceracion in the rough or pallat of the mouth. Vlcers.

The cauſe of this infirmitie.

This byle, or vlceracion in the pallat or rough of the mouth, is ingendered of a hot ſtomake, fuming and meeting with reume at the vnels in the rough of the mouth, and that is the cauſe of this impediment.

A remedie.

Firſt qualifie the hot & the vaparous fumoſity of the ſtomake, & the reume the which doth diſcend out of the head to the vnels, as it doth appeare in ỳ Chapters named Stomachus, and Vnele. And whoſoeuer that will haue help for the mouth, or for the tongue, or for the eares, for the teeth, for the noſe, for the eyes, or for any dolour or payne, the which may be in theſe parts or places, let them vſe otherwhile ſternutations, & pilles of Cochie. And once or twiſe a moneth, let them vſe gargarices to exhauſt and drawe out the reume out of the head, ỳ which reume is the cauſe of many infirmities in mans body, as it doth more largelyer appeare in the Chapter named Ruma.

For Anathomia, take in the Introduction of knowledge.

For Apepſia, take in the Chapter named Gruditas.

The 27 Chapter doth ſhew of a mans appetide.

APetitus, is the latin word. In Engliſh it is a mans appetide to meat. Ther be diuers appetids, ſome be naturall and

Appetide

and ſome bée vnnaturall. And one appetide is without o3der, and that is when a man would eate and cannot. And ſome haue loſt their appetide that they haue little ſtomak o3 none to eate any meate. A naturall appetide is to eate in one o3der & due tyme, after a digeſtion. An vnnaturall appetide is to eate and d3inck at all times without dewe o3der, o3 to deſire to eate rawe and vnlawfull things, as women with childe doth and ſuch lyke.

The cauſe that a man hath loſt his appetide.

The cauſe of leſing of a mans Appetyde is that the ſtomake is repleted with euill humours. And it doth come eyther tho3ough ſickneſſe, o3 elſe it commeth of to much d3incking in the mo3ning, o3 elſe it doth p3onoſticate ſickneſſe to bée within ſho3t tyme.

A remedy.

Firſt refraine early d3inking, then purge ỳ ſtomake with pills of Cochie, & vſe to eate the confection de aromatibus, and ſo is the ſirupe of Wo3mewood good fo3 that matter.

A remedy for women that haue vnlawfull luſtes.

I haue knowen ỳ ſuch luſts haue bén put away by ſmelling to ỳ ſauour of they3 owne ſhoes, whē they be put off. In ſuch luſts it is beſt ỳ women haue their deſire if it may bee gotten, fo3 they ſhall neuer take ſurfet by ſuch luſtes.

The 28 Chapter doth ſhew of the Apoplexi.

Apoplexi.

APoplexi, is the Greeke wo3d. Apoplexi, is the Barbarous wo3d. In Latin it is named Percuſio. In Engliſh it is named a ſodeyne ſtriking downe, taking away a mans wit, reaſon and moning.

The cauſe of this infirmitie.

This infirmitie doth come of a cold humour, the which doth opilate o3 ſtop the ventryeles of the b3aine, & doth fill the celles of the head. And ſome ſay it is a cold & a groſſe Apoſtumacion that lyeth in the binder part of the head.

A remedie.

Firſt

First purge the head, and vse this sternutation. Take of Eliborus albus, of Peper, of Castory, of each .ii. drames, make pouder of it, and blow or snuffe a little in the nosethryles. And vse clisters and frications with salt & warme vineger. And vse Oximell diuretike, & Oximell squilitike, & purge the matter with Yeraruffi, or els with Yeralogodian. And the midicines the which doth serue for Epilepsia, which is named in English the falling sicknesse, or the foule euill, will, serue for this sicknesse.

The .29. Chapter doth shew of impostumes generall.

Apostema, is the Latin word. In Greeke it is named Apostima. In English it is a postume. A postume is no other thing but a collection or a running together of euill humours. And some be interiall, & some be exteriall. The interiall Apostumes either bee in the head, in the stomack, in the lunges, in the splene, or in the bowels. The exteriall apostumes be in the flesh, vnder the skin. Apostume.

The cause of this infirmitie

All apostumations doe come by corrupt bloud, or els by congeiled fleume, or fleume vnnaturall. Or els by coler, or else by melancoly. If the impostume doe come of corrupt & infectious bloud, then the impostume is named Hegmon. And if it come by congealed or vnnaturall fleume, the impostume is named Zimie, & some doe name it Zumma. And if the impostume doe come by coler, the impostume is named Hirisipula. And if ẏ impostume doe come of melancoly, or coler adusted, then the impostume is named Cancri or Scliros. Yet ther bee many other impostumes ẏ which do come of mixt humours, as the botch & byle, and such like. These impostumes that be interiall and cannot be seene, be more periculus then they ẏ which a man may see and feele. For this matter and for a remedy, looke in the proper names of the impostumes, and specially in the Chapter named Suffocation or Suffocatio.

The 30. Chapter doth ſhew of the Citryne water in mans body.

Citrine water.

AQua citrina be the Latin wordes. In Engliſh it is named citrine water, like the colour of an Orenge, which is ingendred in the bodye. In Greeke it is named Hidor medicon.

The cauſe of this impediment.

The cauſe of this impediment commeth of ſuperabundance of Citryne coler and euill humours.

A remedy.

Uſe pilles of Peſereon. ii. times in a weeke. And beware of eating of broyled meates, of fried & burnt meates, & of all maner of meates that is dried in [illegible], & of cruſts of bred, of pie cruſtes, & cake bread, & ſodden bread & ſower drinke.

The 31. Chapter doth ſhew of a ſore in the eyes.

Sore eyes.

ARgemata is the barbarous word. In Greeke it is named Argema. In Engliſh it is named a ſore in the eyes, for a white doth grow ouer the black of the eye, & the white of the eye is red. In Latin it is named Albugo or Nebula.

The cauſe of this impediment.

This impediment doth come of reume, and of corrupt blod, the which doth diſtill out of the head of the eyes.

A remedy.

Firſt purge reume, as it doth appere in the Chapter named Reuma, & than make a plaiſter with the white of ii. egges, & beat it well together, & than put to it a little hony, and after that put to it ſcre or tow, & to bedward lay it ouer thy eyes, & let it lye all night, & in the morning waſh the eyes wt cold water, & a fine clout, do this. iii. nights one after an other.

The. 32. Chapter doth ſhew of the gout Artheticke.

The gout Arthetike.

ARthetica is the Phiſicke word. In Latin is named Morbus articulari. And in Greeke it is named Articularis. The Barba-

Barbarus word is Gutta artetica. In english it is named the Arthetike paſſion, or the goute Arthetike, it is a payne or a paſſion of the ioyntes, for it will run from one ioynt to another, for ẏ matter or the humour is ſo ſubtill that it wil diſcend and aſcend into the ioyntes, & otherwhile the paine is ſo vehement that it will breake ẏ ioyntes. And this is named the very goute, ther be other kindes of goutes named Chiragra, Podagra, Sciatica, as it doth appeare in their Chapters.

The cauſe of this infirmitie.

This infirmitie either it doth come of corrupt bloud, or elſe of a fleumatike humour, or elſe of a colerike humour, if it do come of blod or of reumatike fleume, ẏ place will ſwell & be red, & the veine will be full, if it do come of coler, ẏ place doth not ſwell greatly but is dry, & the place will pricke & burne.

A remedie.

Firſt beware of contagious meates & drinkes, as new ale, new bere, read wine, new hot bread, oyſters, Eles, muſcles, ſamon, dog fiſh, ray or thornebacke, freſh beſe, water foules, goſe & ducke, and ſuch like, be not coſtiue, & vſe gentill purgacions, & beware of ryot & late drinking, & taking of cold on the fete, or going or riding wet ſhodde or boted. Than vſe ſtupes, & theſe oyles if the matter come of cold humours, the oyle of Walnuts, Oleum vlpinum, Oleum philoſophorum, & Oleum de lapide gagatis. If the matter doe come of heate, than is good Oleum de Ranis.

The 33. Chapter doth ſhew of the eye when it is bloud ſhot.

A Tarſati is the Araby word. In Latin it is named Macula. In Engliſh it is when the eye is bloud ſhotten, and ſome ſay it is a blemiſh in the eyes. A bloud ſhotten eye.

The cauſe of this infirmitie.

This impediment doth come by a ſtripe or a blow or ſome other caſuall hurt by ſome euill chaunce, or els of ſome euill humour, looke for this matter in the chapter named Macula.

in the Extranagantes.

A remedy.

Take the white of. ii. egges, and beate it to a waterish ſpume, than put in tow, .iii. nights one after an other lay ſuch plaiſters ouer the eye or eyes, & in the meane ſpace hang ouer the eye or eyes a grene ſarſenet, & plonge the eyes in cold water.

The 34. Chapiter doth ſhew of Arters.

Arters. ARterie is the Greeke word, and the Latin word. In engliſh it is named Arters. Arters be like veines, in the which be the vitall ſpirites, hauing their beginning of ẏ hart. And vpon the arter doth lie the veines, except it be in the backe, whereas a great arter named Trachea, doth lye vpon the veine. To the arters doth fall diſpleaſures, as by hooſing, lifting, and otherwiſe hurting them, for ſuch matters vſe to annoynt the body with oyle of Turpentine.

The 35. Chapiter doth ſhew of puſhes and whelkes in the head.

ASaphati is the Greeke word. In Engliſh they be named whelkes or puſhes, the which be red. and they be in the rotes of the haire, and in the ſkin of the head. And ther be two kindes, the one is moiſt, and the other dry.

The cauſe of this infirmitie.

The puſhes which be dry commeth of coler aduſted, and they the which be moyſt, doeth come of corrupt bloud mixt with fleume.

A remedy for dry puſhes.

Take of Camomill an handfull, of Fenugreeke an vnce, of Roſe leues an handfull, ſeth this in white wine & waſh the head. v. times at night. Or els take ẏ oyle of Linſede. ii. vnces and anoynt the head. vii. times.

A remedy for the moyſt puſhes or whelkes.

Take

Take the ruſt of yron the which doth lie about the ſmithes handſile ii. vnces, of Brimſtone an vnce, of ỹ pulpes of colequintida halfe an vnce, beat this together and put it into a pinte and a halfe of white vineger, and waſh the head thꝛée oꝛ foure times with it. Oꝛ elſe take Arſineke and moꝛtifie it ii. vnces, mixt it with greee and with the oyle of Bayes, and anoint the head thꝛée oꝛ foure times.

The 36. Chapter doth ſhew of wormes in a mans belly, named Aſtarides.

Wormes.

Astarides, is the Greeke woꝛd. In Engliſh it is litle ſmall woꝛmes, the which moſt commonly doth lye in the longation otherwiſe named the ars gut. And ther they will tickle the fundement.

The cauſe of the breeding of ſuch worms.

Such woꝛmes be engendꝛed of coler oꝛ of flegmatike humours.

A remedy.

The vſage of eating of Garlike doth kill all manner of woꝛmes in a mans belly, as it doth moꝛe largelier appeare in the Chapter named Lumbꝛici. Oꝛ elſe take of the iuyce of Lauander cotten ỹ put to it the pouder of woꝛmeſéede, ỹ dꝛinke it thꝛée times euery moꝛning faſting, ỹ dꝛinke not an houre oꝛ two after.

The 37. Chapter doth ſhew of the putrifying of the fleſh.

Putrifying of the fleſh.

Aschachilos is the Greeke woꝛd. The barbarus woꝛd is named Aſchachila. In Engliſh it is putrifying of the fleſh, foꝛ in ſome men the fleſh ſhalbe putrified ỹ coꝛrupted to the bone oꝛ bones. Achachilos commeth of two woꝛds of Acia, the which doth ſignifie in the Arabie tongue coꝛruption. And of Chilos, a Greeke woꝛd, which is to ſay, iuyce.

The cauſe of this infirmitie.

This infirmitie doeth come of a venemous matter as by ſome melancholie humour, oꝛ by ſtinging of a venemous

woꝛme oꝛ ſerpent. A remedy.
Firſt take the dꝛegges of wine & mixe it with an vnce of the ponder of roch Alome, & waſh & ſcoure ꝑ places with it, than take of the bꝛan of beanes, & the bꝛan of barly. ii. vnces, of the ſædes of Nettles made in ponder an vnce, mixe this together with the iuice of woꝛmewod & hony, & make a plaiſter. Oꝛ els take the oyle of Roſes. iiii. vnces, of ware. ii. vnces, incoꝛpoꝛate theſe together: and when it is cold, put to it. v. vnces of ceruce that is waſhed. Than take of the ponder of henbane ſædes ꝑ weight of. xii. ꝫ. of black popy ſædes made in ponder ꝑ weight of. xii. ꝫ. & make emplaiſters of this & lay thē to ꝑ ſoꝛe place. Alſo foꝛ this matter is gꝛod Unguentum egiptiacum.

Foꝛ Aſſe, loke in the Chapter named Nicta lopis.

The 38. Chap. doth ſhew of one of the kindes of hidropſies.

Kindes of Hidropſies.

Aſtites oꝛ Aſclites be ꝑ Greeke woꝛd. The barbarus men do name it Alchites oꝛ Aſclites. In Engliſh it is of the kindes of hidꝛopſies, & is ingendꝛed in ꝑ belly, foꝛ the belly will boll & ſwell, & make a noyſe as a bottell halfe full of water.

The cauſe of this infirmitie.

This infirmitie doth come of ſuperabundance of water in the belly. Foꝛ loke as the Timpany commeth of wind, ſo doth this ſickneſſe come of aboundance of coꝛrupt water.

A remedy.

Firſt vſe Trocif. de lacea, & vſe purgatiõs & cliſters & ſuppoſitoꝛs. And if it be ouergꝛown ther is no remedy without inciſion oꝛ cutting the belly. And in this matter ther muſt be of counſel expert phiſitiõs & chirurgions, ꝑ which be expert in inciſion. And after that to waſh the guts in white wine, & than to ſtich vp the place againe & to miniſter ſalues accoꝛding to the matter: & let the pacient vſe a pꝛeciſe diet in meates and dꝛinkes. Firſt not to dꝛink no new ale, noꝛ new beꝛe, noꝛ ſider. Alſo the pacient muſt refraine from eating of new bꝛead, & ſodden bꝛead. Alſo to abſtein frõ all maner of white meats, ſpecially hard cheeſe, & in no wiſe to eate any ſoꝛt oꝛ kinde of nutes. Alſo ꝑ pacient muſt not eate no maner of fruits, noꝛ no other thing ꝑ which ingẽder wind: alſo ꝑ pacient muſt abſtein from

from all kind of ſhewes & potages. Alſo not to eate freſh bake & all other ſtirring meates, as all maner of waterfoules as well wild as tame. And ỹ pacient muſt abſtein frō eating of Eles, ſamon, freſh hering, dog fiſh, ray, thornbark, & other ſuch like fiſhes. Alſo ſalt meates is not good, & no more be beanes & peſon for any man or woman hauing this aforeſaid ſickneſs.

The 39. Chapter doth ſhew of Aſmaticke perſons the which bee ſhort winded.

Asthma is the Greeke word. Asma is the barbarus word. Anheloſi or Suſpicioſi, or Contrictio anhelitus, be the Latin words. In Engliſh it is named ſhortnes of wind. Shortnes of wind.

The cauſe of this infirmitie.

This infirmitie doth come either by Viſcus or tough fleume being in ỹ pips, or els by ſome apoſtumacion in ỹ pipes, or els ỹer is ſome fault in the lunges that the lunges is putrified.

A remedy.

A confection of muſk is good. Alſo loch de pino, loch de ſquilla, loch alkekeeta be good, & ſo is the ſirup of Iſope, & the ſirup of Calamint. For I haue practiſed theſe things, & haue ſped wel. Firſt I haue made a ptiſan vnder this maner. Take of Enula campana rootes, picked & made clene, & cut in ſlices, vii. vnces of the rootes of fenell waſhed, & the pith pulled out, vi. or vii. vnces, of Anes ſeedes halfe a pound, of figs halfe a pound, of great reſons the ſtones pulled out a quartron of a pound, of Iſop iii. good handfuls, of barly cleanſed. v. handfuls, ſeth all this together in. ii. galons of running water, to halfe a galon, and vſe daies I haue giuen to my patient morning, none, & night. ix ſponefuls at a time, and at the vſe dayes end I haue giuen pilles of Cochee, & after that I haue miniſtred Diaſulfur, & haue made many whole. Alſo the confection of Philonij, of the firſt inuention is good: And ſo is to anoynt the ſtomack with the oyle of Philoſophers, named in Latin Oleum philoſophorum: And beware of Nuttes, Almons, Cheeſe, and milke, & cold, & the pilles of Agarick is good for this ſickneſſe.

For Athoromata looke in the Chapter named Tubercula.

For Aſcelle, loke in the Chapter named Fetor aſſellarum.
For Atrabilis, loke in the Chapter named Cardiaca paſsio.
For Auditus, loke in the Chapter named Aures.
For Auriga, loke in the Chapter named Hyſtericia.

The 40. Chapter doth ſhew of a mans eares.

Eares. AVres is the latin word. In Engliſh it is a mans eares, the which be the organs of hearing. And in the eare be many infirmities, as ſinging in the eares, apoſtumacion, puſhes or whelkes, wormes, and deafneſſe, and ſuch like.

The cauſe of this infirmitie.

This infirmitie doth come of corruption of the braine, and by opilacions, and euill humours,

A remedy.

If there bée any payne in the eares, the oyle of bitter Almons is good, and ſo is oyle of Bẽne.

If there bée any ringing or noyſe in the head, loke in the chapter named Tinnitus aurium.

If there bée any ventoſitie in the eares, inſtill into the eares the oyle of Mardine.

If there bée any deafneſſe in the eares, loke in the chapter named Surditas.

If there bée puſhes or whelkes in the eares, loke in the Chapter named Puſtule.

If there be wormes in the eares, loke in the Chapter named Vermes.

If any Apoſtumation bée in the eares, the oyle of bitter Almons is good.

If there bée any other impediments in the eares, you ſhall finde it out in the chapters of this booke.

Put nothing into the eare that is cold, but let it bée a little warme.

Thus endeth the letter of A. And heere followeth the letter of *B*.

The

The 41 Chapter doth ſhew of a ſtutting or ſtamering.

BAlbucis is the Latin word. In Engliſh it is named ſtutting or ſtamering. In Greeke it is named Magillali or Ancinogloſi, Stutting ſtamering.

The cauſe of this infirmitie.

This infirmity doth come three manner of waies, one doth come by nature. The other doth come by humiditie of the ſenewes of the tongue, and the third commeth to bee in the companie of a ſtutter or ſtamerer.

A Remedy.

Firſt as ſtutting that doth come by nature, it cannot be holpen, except it bee reformed in youth by ſome diſcrete tutor. If it do come with being in the company of a ſtutter or ſtamerer, a man muſt refraine the company of a ſtutter. If it doe come by the humiditie of the ſenowes, this is the remedie. Take Baſill an handfull, of Couſlippes an handfull, ſeeth all this together in whit wine, & drink of it morning, none, and night, thus continue xv. dayes. Or elſe take vi. or vii. figges, or vi. or vii. faire graines of Caſtor, beat this together with clarified hony: and then diuers times put the quantity of a Nut vpon ỳ tongue, & vſe three times a weeke of gargarice.

For Barba, leeſing of the hayre of the beard, looke in the Chapter named Alopecia.

For Baſilica, looke in the Chaper named Principall veyne or Mediana.

The 42 Chapter doth ſhew of a greedy appetite.

BVlimos is the Greeke word. Boliſmus is the Barbarus word. Ingens fames bee the Latin words. In Engliſh it is named a great hunger, how be it when theſe the which hath this impediment, if they doe eate gradely a morſell or two, they bee ſatiſfied. Hunger.

The cauſe of this infirmitie.

This impediment doth come of a colde ſtomake.

A remedy

A remedie.

In this impediment I doo aduertise all men and women, first to vse odoriferous & redolent sauours, as Amber de Greece, Storax, Calamint, Lignum Aloes, Cloues, Lapdanum, and Nutmegs. And to this reuocate inordinate appetide. I wold that a Cockerel or a Pullet might bée sodden or rosted, & with butter and vineger asperged, with the premisses, & to drinck to it Muscadell or Basterd, or Elegant, but in any wise sée that the body be not constupated, so ẏ the pacient may haue dayly a naturall egestion, other by course of nature, or else by suppositors, or else by some other easie purgacions.

Horsenesse.

The 43 Chapter doth shew of a horsenesse.

BRanchos is ẏ Greek word. Brancia, is ẏ Barbarus word. In latin it is named Rancedo, In English it is named horsenes

The cause of this impediment.

This impediment doth come of reume discending from the head to the throte. And some say it is a reume discending from the head to the chéekes or the throte. And some doo say it may come by opilacions.

A remedy.

For this matter first purge fluem, vse gargarice, and sternutacions, & vse pilles of Cochée, & vse to drink buttred ale, or butred bœre, & for a space which is to say, iii, or iiii. dales, kéepe the pacient warme, that he doo not come into the open ayre, and let there bée a good fyre where the pacient is.

The 44 Chapter doth shew of a push or an impostum in the eye.

Apostume in the eye.

BOthor is the Araby word. In Latin it is named Pustula or Appostema. In English it is named a push, a wheale, or an impostume in a mannes eye. And there bée some autours sayth that it is a little white whelke or wheale in the face, named as I doo thinke, an ale pock. And some auctours say it is a wheale in the mouth or tongue.

The

The cauſe of this impediment.

This impediment noth come of late drincking or ſurfeting diſorder or dyet in drinking of wine ſtrong ale or bere out of due tyme.

A remedie.

Firſt vſe temperaunce in drinking to late, than take of the aſhes of wylowes, and mixe it with vineger and waſh the place. Or elſe take of the bran of Cocle and mix it with the iuice of Radiſh, and waſh the place. Or elſe take of the ponder of Radiſh mixe it with vineger and waſh the place with a fether, or a fine linnen cloth.

The 45 Chapter doth ſhew of an impoſtume growing in the throte or necke.

BOcium or Nauta bee the Latin wordes. In Engliſh it is a ſwelling the which doth grow in the throte e in the neck The cauſe of this infirmitie. Apoſtume in the necke.

This infirmitie doth come of reume diſtilling from the head to the aforeſayd places, it may come of corruption of blod. And there be two kindes, the one is naturall, the other is accidentall, naturall bocions commonly children hath, and ſo hath yong perſons that bee full of reume, accidentall bocions commeth to age, or by miſchaunce.

A remedy.

Firſt eate no Nuts, nor hard cheſe, nor freſh beefe, and vſe the medicines, the which bee in the Chapters named Sephiros and Scrophule.

The 46 Chapter doth ſhew of a mans Codde.

BVtſa teſtaculorum bee the Latin wordes. In Engliſh it is a mans Codde, in the which diuers tymes doth ingender diuers diſeaſes, as the three kindes of hernies and otherwhyle the ſtone is relaxed or broke, that the Guttes of man doeth fall into the Codde, and then it is named a Rupture. And otherwhyle the ſtones may bee inflated The Codde.

and

and inflamed and ſwollen. A remedy for all the which looke in the Chapters of the aforeſayde ſickneſſe and infirmities.

The 47 Chapter doth ſhew of a mans armes.

An arme. BRachium is the Latin word. In Engliſh it is a mans arme, the armes of man may haue diuers impediments, as the gout named Chiragra. Alſo in the armes may bée aches, in the ioynts and bones, for the goute in the armes, looke in the Chapter named Chiragea, and for aches and payne in the armes, vſe ſeare clothes that bée attractiue. Or elſe take the Oyle of Turpentine and mixe it with Aquauite, and anoint the place or places.

The 48 Chapter doth ſhew of an impoſtume, or ſwelling in the face.

A ſwelling in the face. BVriga is the Latin word. In Engliſh it is named an impoſtume or an inflation, the which is in al the whole face of man. Some Doctours doth name this infirmitie Ruonia. And ſome do name it Gutta rubea. Ther is great difference betwixt Gutta rubea and Gutta roſea, for the cauſes of the infirmities bée not lyke, as it ſhall appéere in this Chapter, and in the Chapter of the other infirmitie or impediment named Gutta roſea.

The cauſe of this infirmitie.

This infirmitie doth come of a vnnemous matter aſcending out of the ſtomake méeting with reume that would diſcend or diſtill out of the head. And the one aſcending & the other diſcending, & méeting both together, vehemently doth cauſe the vapors to breake out, and doth make apoſtumacion.

A remedie.

Firſt for this matter Flebothomie is very good, and ſo bée purgacions of pilles of Fumitorie, and the pilles of Cochee.

Alſo the ſirupe of Nunifer is good to take of it, morning and euening. And the medicines the which bée in the chapter named Vndunia, bée good for this impediment.

The

¶The 49 Chapter doth shew of a grosse impostume named Bubo.

BVbo is the Latin word. In English it is named a grose impostume. And there bee certeine kindes, some bee pestiferous, and some bee not pestiferous. Apostum.

The cause of this infirmitie.

This infirmitie doth come vnder this manner, grosse feeding doth make grosse humours, and grosse and corrupt humours doth make many diseases, specially it doth ingender this aforesayd infirmitie.

A remedie.

If this infirmitye doeth come of a pestiferous matter take in the Chapter named Carbunculus. If it doo come of no pestiferous matter. First take a Clister, or a Suppositor, or some easie Purgation. And after that take of oyle Oliue an vnce, mixt with bay salt, & lay it ouer the sore. And after that if it doo not breake, make an incision or a corosiue. And then vse salues with tents attractiue. And ẏ matter abstracted which is the cause of the anguish or paine, thē I doo say as the Philosopher doth say. Defecient causa defecit effectus, that is to say, take away the cause, or else the cause lacking, the effect is to no purpose. Or else take the matter as thus. Take away the cause of the sicknesse. And the sicknes can doo no harme, but health shall follow. And the cause not taken away of the infirmitye, the sicknesse must needs remaine and continue in the body, or else in some perticuler member it must remayne or rest.

¶Thus endeth the letter of B. And heere followeth the letter of C.

The 50 Chapter doth shew of an infirmitie the which is concurrant with an hydropsy.

CAcecia, or Cacexia, or Cathesia, bee the Greek words. In Latin it is named Mala habitudo. In English it is named an euill dweller, for it is an infirmity concurrant with An euill dweller.

with the Hydropſies.

The cauſe of this impediment.

This infirmitie doth come throw euill, ſlack, or ſlow digeſtion.

A remedy.

Vſe the confection of Alkengi, and kéepe a good dyet, and béeware of drinking late, and drinke not béefore thou dwe eate ſomwhat, and vſe temperate drinkes, and labour or exerciſe the body to ſweat. I was in this infirmitie, and by great trauayle I dyd make my ſelfe whole, more by labour than by Phiſicke in receytes of medicines.

¶ The 51 Chapter doth ſhew of a mans heeles.

A mans heeles.

CAlcanei is the Latin word. In Engliſh it is named the héeles of a man or woman, the which may diuers times haue infections, as the gout, ſtrayning, the cramp, the kibes, and ſuch lyke.

A remedie.

Firſt kéepe the féete from colde, and then take of Oyle of Netes féete and put to it a little Oyle of Turpentine anoynt the héeles diuers tymes and oft. Or take of Fenel two handfuls, of ſmallage ii. handfuls, of Mallowes iii. handfuls, ſéeth this in wine or dregges of wine, and put thereto Déere ſuet, and waſh the héeles oft.

For Calculus, looke in the Chapter named Neſreſis.

The 52 Chapter doth ſhew of the pipes of the lunges.

Pipes of the lunges.

CAnales pulmonis bée the Latin words. In Engliſh it is named the Pipes of the Lunges, or the canes of the Lungs, the which diuers times be opilated or ſtopped.

The cauſe of this opilation.

There is nothing that doth opilate or ſtop theſe canes or pypes, ſo much as viſcus fleume doth.

A remedy.

Firſt eate no maner of fiſhes nor fl newes, the which will adhere

adhere or cleave to the fingers in the eating, drinck no red wine, nor thick or muddy ale or beere, ſpecially if it be new, eate no new bread, nor Almons, nor Nuttes, nor white meates nor toſtes. And for this matter either eate Garlike or elſe Locſanum de pino. And a Ptyſane is very good, and than take a dram of pills of Cochæ, or elſe ſome equivolent purgation, and beware of too much venerious actes.

For Cacexia, looke in the Chapter named Tacecia.

The 53 Chapter doth ſhew of a Canker.

A Canker.

CAncer is the Latin word. In Engliſh it is named a Canker, the which is a ſore which doth corode and eate the fleſh, corrupting the Arters, the veines and the ſinwes corroding or eating the bone, and doth putrifie and corrupt it, and then it is ſeldome made whole.

The cauſe of this infirmitie.

¶ This infirmity doth come of melancoly humour, or of a Coleryck humour aduſted, or it may ſpring of an hurt or a harme taken, & not looked unto betime, doth fiſtle & feſture.

A remedy.

If the bone bee blacke there is no remedy, but to cut of the bone fleſh and all, ſpecially if it bee the arme or legges, if the bone bee not putrified, firſt ſcoure the Cankerous place three or foure daies with white wine. After that take burnt lead and mixe it with the Oyle of Roſes, and anoynt the place diuers times and vſe Pilles named Pillule Inde. And after that take of white Popy an vnce, of Opium and Henbane, of eyther of them a dram, of gumme arabick halfe an vnce, of the Oyle of Roſes foure vnces, incorporate this together and anoynt the Canker oft. Or elſe vſe the Oyle of Iuneper. Or elſe take of Terre ſigillate, of bole Armoniake of each an vnce, of Ceruce of Muſcilage, of eyther halfe an vnce, compound all this together with the iuyce of Letuſe, and the water or iuyce of houſe leeke, and vſe Perologodion, and the confection of Hameth.

The

The 54 Chapter doth ſhew of ſwellinges.

Swelling.

CAncrena is the Latin woꝛd. In Engliſh it is a ſwelling the which may bée in euery member in a man, haning a grænish colour oꝛ elſe a black colour.

The cauſe of this infirmitie.

This infirmitie doth come of melancoly humour if it bée black. And if it bée græne it doth come of cytrine colour.

A remedy.

In this matter purge coler and melancoly. And foꝛ this matter Flebothomy is good, if ſo bée ſtrength and age will permit it, and take of hony halfe a pint, the white of iii. raw egges, of barly an handfull, incoꝛpoꝛate this together and make a playſter. Oꝛ elſe take of Rapes. iii. vnces, ſtamp them together with honey and playſters.

The 55 Chapter doth ſhew of a canine or a dogges appetide.

A canine appetide.

CAninus Apetitus, be the Latin woꝛds. In Engliſh it is named a canyne oꝛ a Dogs appetide, oꝛ it may bée named an vnſaciable appetyde to eate. In Greeke it is named Achinodis otexis, which is to ſay in Latin, Canina appetencia. In Engliſh it is named as I haue reherſed.

The cauſe of this infirmitie.

There bée two kindes of this infirmitie, the one doth come of a melancoly humour, aſcending from the ſpleen to the oꝛifice of the ſtomake, oꝛ elſe it may come of a colde diſtemperance of the ſtomake. The other kinde doth come thoꝛow a hot liuer, & a hot ſtomake. And thus ſhall you know the one kinde from the other if it bee come of a melancoly humour, a man ſhall haue a running ſtomake to eate whatſoeuer bée can get. And when the ſtomake is full repleted, then it is troubled, and then the pacient is pꝛouoked to vomiting.

And after that the ſtomake is ſo euacuated oꝛ emptye, then

then the pacient doth fall to eating againe. Ther is another canyne appetide, which is, when a man is euer hungry & is neuer ſatiſfied, nor is not well but when hee is eating or drinking, ignorant men will ſay that ſuch perſons hath an eaton in the belly.

A remedie for the firſt impediment.

Firſt purge melancoly with Diaſene & the ſtomake, & then vſe to eate fat meates, as Gooſe, Pig, and ſuch like, & drinke good drinkes. And if it doe come of Fleume, let the matter be digeſted with Organũ, & Calamint, & with Anis ſeedes, & Fennell ſeedes, and purge the matter with Perapigra or ſuch like. And vſe to eate meates the which ingender fleume, as potage made of milke and apples and ſuch like.

A remedy for the ſecond impediment.

Firſt rectify the Liuer and ſtomacke from their caladitie or heat, & vſe groſe meats, as Beefe, Beanes, hard egges, tripes, puddings, and ſuch like, & anoynt the back & the ſtomake with oyle of Myrtilles, or the oyle of Roſes, or the oyle of Sumacke. And for this impediment vſe no ſauces, ſpecially ſower ſauces that doth prouoke an appetyde.

For Camo loke in the Chapter named Combuſtio.

The 56. Chapter doth ſhew of the hayre of a man.

CApillus or Capilli, bee the Latin words. In Greeke it is named Thrix. In Engliſh it is a hayre of a mans head. Hayre.

Crinis is the latin word for a womans haire, Pili is the latin word for beaſts hayre. And all maner of hayres bee ingendered & doth come of a groſe matter or fume being hot, wherfore this cõmon prouerbe is vſed in latin, that Vir piloſus ſemper eſt luxurioſus, that is to ſay, man that is full of hayre is euer generious, vnleſſe grace (as I ſay) worke aboue nature. There be. viii. principall colours of hayres. There is firſt alborne haire, yelow hayre, red hayre, black haire, fleren hayre, gray hayre, & white haire. Alborne hayre, & yelow haire commeth of a gentill nature, grounded vpon a good cõplexion

which is bloud, fleren haire is engendred of fleume, the red haire is ingendred of the multitude of grosse humours, specially of grosse bloud. The blacke haire commeth of colericke humours mixt with melancholy humours. The gray haires doth come of the defection of naturall hayre, or else it doth come of corrupt fleume. Euery haire hath a hole, and beside euery haire is a poze wher the sweat doth come forth. The haires of man haue diuers impedyments, it may bee eaten with wozms, it may fall of, it may stinke.

The falling of the haire, loke in the Chapter named Alopecia.

A remedy.

If the haire be eaten with wozms, take a pint of white wine & stampe. iii. heades of Garlike with. ii. handfuls of wozmewood & boyle all together and wash the head. Or els an ointment named Psilotium. Or els dessolue an vnce of Aloes cabalin in a pint of wine and wash the head. ii. or iii. times.

To make hayres to grow and that they shall not fall.

Take of the oyle named in latin, Olium costinum, & anoint the head with it oft.

To make haires to fall.

Take of arsnecke an vnce, of vnslaked lyme halfe an vnce, myxe this together with vineger, and wash or anoynt the places diuers times. Or else take of the oyle of Henbane, of the oyle of Mandragor of each halfe an vnce, compound this with the bloud of a backe or a flytter mouse, and anoint the place.

The 57. Chapter doth shew of a mans head.

The head. CApud is the Latin wozde. In Greeke it is named Cephales. In English it is named a mans beade, the which is the seate of the soule, and therefoze when the head doth ake, all the body is out of temper. In the head may

may by many infirmities, as the Apoplexi, the Scotomy, the Megrym, the Swd, the phrenises, the falling ſickneſſe, and diuers other infirmities beſide aches, as it ſhall appeare in ther Chapters. As for aches in the head ar many. First ther is an ache the which doth come by extreame labour. Ther is an ache the which may come by ſuperabundance of renme. Then is ther an ache the which doth come by extreame cold. Ther is an ache the which may come by aryditie or drineſſe in the head. Ther is an ache the which may come by a bilus humour or by ſome Apoſtumacion. Ther is an ach the which may come by or thorow dronkenneſſe. Ther is an ach in the head, the which may come by ventoſitie. There is an ache the which may come by a blow, a ſtripe, or a fall, or any great hurt in the head. There is head ache, the which may come by any maner of feuer, & by other certaine ſickneſſes. And beſide all theſe, aches may be in the head thorow the caſpiditie or heate of the ſunne, or by intemporancy of the ayer corrupted. And it may come by the euill operation of the planets and ſignes.

A remedy for all theſe premiſſes except dronkenneſſe.

First vſe in all thinges temperance, and an order in all thinges, rule the body that it fall not into infirmities, and purge the head oft with gargarices and with ſternutacions, with pilles of Cochie, Pillule aggregate, Perapigra Galeni, or Peralogodian ruffi, or Peralogodian. & Aqua mel is good.

The 58 Chapter. doth ſhew of a carbocle or botch.

CArbunculus is the Latin word. Altoin is the Arabye word. In Engliſh it is named a carbocle or botch, carbunculus, is deriued out of a word of Latin named carbo, the which is a cole in engliſh, for this infirmitie hath the propertie of a cole ỳ is hot burning, for a Carbocle doth hurt Carbocle.

and prick. For this matter loke in ỳ chapter named Altoin.

The 59. Chapter doth ſhew of the ſickneſſe of the priſons.

Sicknes of the priſon.

CArcinoma is the Greeke word. In Engliſh it is named the ſickneſs of the priſon. And ſome auctours doth ſay that it is a Canker, the which doth corode and eate the ſuperiall parts of the body, but I doe take it for the ſickneſs of ỳ priſon.

The cauſe of this infirmitie.

This infirmitie doth come of corruption of the ayre & the breath & filth the which doth come from men, as many men to be together in a little rome, hauing but little open ayer.

A remedy.

The chiefe remedy is for man, ſo to liue, and ſo to do, that he deſerue not to be brought into no priſo. And if hee bee in priſon, either to get friendes to helpe him out, or els to vſe ſome perfumes, or to ſmell to ſome odoriferous ſauours, and to kepe the priſon cleane.

For Cardiaca loke in the Chapter of veynes named Mediana.

The 60. Chapter doth ſhew of a canker in a mans noſe.

Canker.

LArcinodes is the Greeke word. In Latin it is named Cancer in naſo. In Engliſh it is named a Canker in the the noſe.

The cauſe of this impediment.

This impediment doth come of collor aduſted, mixt with corrupt bloud and reume, for reume is the cauſe of many infirmities.

A remedy.

Firſt mundifie the place with white wine & roch alome and then if ther be any dead fleſh, corode it with Aqua ardens or with Aqua fortes, and than take of hony halfe a pint of the white of iiii. egges, of barly bran, an handful, incorporat, this toge-

together and make a playſter, or els doe as you ſhall find in many places of this booke of other kindes of Cankers.

The 61. Chapter doth ſhew of the Cardiacke paſsion.

CArdiaca prſio, bée the Latin woꝛdes. In Engliſh it is named the Cardiack paſſion, oꝛ a paſſion about the heart, foꝛ the heart is depꝛeſſed and ouercome with faintneſſe. The Cardiacke paſsion.

The cauſe of this infirmitie

This infirmitie doth come of euill humours the which bée in the celles about the heart, it may come alſo of to much ſweating. Alſo it may come of imbecilitie oꝛ weakneſs of the body. And it may come of groſnes of blood, oꝛ of melancholy, if it doe come of an euill humour in the celles about the hart, either it doth come of groſſe blood, oꝛ of a colerick humour. And then is ther about the hart trembling with heat, the which cauſeth thirſt, & déepe fetching of wind, if it do come of imbeſilitie oꝛ of melancoly, then the pacient is in feare, in dulneſſe, and ſoꝛrow.

A remedye.

Foꝛ this matter vſe maces in all maner of meates, & vſe the confection of Aromatibus, and purge euill humours, and vſe mirth and merry company, & beware of penſifulneſſe.

The 62. Chapter doth partract of the fleſh of man.

CAto is the Latin woꝛd. In Greeke it is named Sarx, but I did learne amongſt ꝓ grækes creas, as thus to ſay, giue mée ſome fleſh. In Greeke they ſay Dos to moo creas, this is no true Greeke although it be the common ſpéech in Greeke. There be many maner of fleſhes as euery man doth know, but I doe not pꝛetend to ſpeake of no other fleſh, but of the fleſh of man, the which may be putrified and coꝛrupted, as Fleſh.

by Hydropsies and putrifying of the blood, if the flesh bée in temperance and not corrupted, naturally it is hot and moyst, if it bæ putrified with any of the kinds of Idropsies, loke in their Chapter, if it bæ infected with euill blood, loke in the Chapter named Sanguis, and in the Chapter of Leprousnesse.

The. 63. Chapter doth shew of the priuation of mans wit.

Priuacion of wit

CAros, is the Greeke word. Suqueth and Sabara bée the Araby wordes. In Latin it is named Dormitacio Vigilatiua. In English it is named priuacion of mans wit, it doth differ frō a sickness named the Letherge, for Caros doth drawe the breth in, and expelleth it out, & so doth not the Letharge that can not be perceiued. And the pacient that hath this infirmitie named Caros, if any man doe aske him a question, he will aunswere. And the Letharge pacient can not. Also it doth differ from an infirmitie named Apoplexia, for the Apoplexie is euer with vehement aspirations and drawing depely the breth. And so is not Caros.

The cause of this infirmitie.

This infirmitie doth come of a colde humour perturbating the brayne.

A remedy.

First purge reume, and kepe the héte warme, and bse sternutations and gargaricies.

Caros as some men say is a surfet.

The 64. Chapter doth shew of one of the kyndes of the falling sickneſſe.

A kinde of the falling sickneſſe.

CAtalepsis or cathocha be the Greeke wordes. In Latin it is named congelacia. The barbarous word is named catalencio. In English it is named the Catalency, which is one of the kindes of the falling sickness.

The cause of this impediment.

This

This impediment doth come of cold rume, the which doth moleſt and trouble the braine and head, that it doth depriue one of his wit, & doth fall to the ground, & can not moue nor ſtere, for as one is taken ſo ſhall he lye, other while open eied, & other while cloſe eyed. And although ẏ eies be opē yet one ſhall not ſee, heare, nor ſpeak, nor ſcarſe drawe any wind in or out ẏ can be perceiued, for one ſhall lie as he were dead for a ſpace.

A remedy.

Firſt purge rume which is ẏ chiefeſt cauſe of the infirmitie, & then vſe the diet the which is ſpecified in the chapter named Analepſia. And in any wiſe let not the perſon or pacient be in feare, nor let him reſort where ther is great company, as in market places, churches, ſcoles, & great mens houſes, for ſuch things doth ſedūce all the kindes of the falling ſickneſſe. And ſo it doth if the pacient be vnder a vaut, or a church, ẏ is vauted, or any other cloſe houſe, ſpecially if ther bē any Charcole or ſea cole burned & hath no vent, but that the fume of it do enter into the body, the pacient will fall, for this matter looke in the Chapters named Epilepſia and Analepſia.

The 65. Chapter doth ſhew of a dead or a deepe ſleepe.

Cataphora is the Greeke word. In Engliſh it is named a dead or a dēpe ſlēpe, or a diſpoſition to bē euer compoūent and heauie. A deepe ſleepe.

The cauſe of this infirmitie.

This infirmitie doth come of a rumatike head, and ſuperabundance and fleume.

A remedy.

¶ Firſt purge reume, and diminiſh fleume, and vſe not to much drinking of wine and ſtrong ale.

For Caroli, looke in the ſecond booke named Extrauagantes,

For Cartilago, looke in the Extrauagantes in the end of this booke.

The.66.Chapter doth ſhew of a Catharact.

A catharact. CAtharacta,is the babarous woꝛd. In Greeke it is named Ypechime. In Engliſh it is named a Catharact,ꝑ which doth let a man to ſée perfectly.

The cauſe of this infirmitie.

This infirmitie doth come of a groſe,and waterish humour, the which doth lye beforꝛe the ſight,letting a man to ſée clerelie,foꝛ he can not deſerne a far of,a crow from a man,noꝛ a beaſt from a buſh,and of one thing,he ſhall ſée two things,although it be but one thing.

A remedy.

Firſt beware of any thing the which ſhould fume into the head,as wine, Garlike,Onions,the fatneſſe of fiſh,& ſuch like. Then vſe gargariſacions and ſternutacions, as I haue rehearſed in this boke in many Chapters. And beware of coſtiuenes, and vſe purgations to purge the head and ſtomake,as pilles of Cochée and ſuch like.

The 67. Chapter doth ſhew of a Catarice or a Murre.

Murre. CAtarrhos, is the Greeke woꝛd, caterrus is the barbarous woꝛd. In Latin it is named Inundacio oꝛ Diſtillatio. In Engliſh it is named a Catarue oꝛ a Murre.

The cauſe of this infirmitie.

This infirmitie doth come of reume,the which doth diſtill from the head into the ſtomake, & otherwhile it doth make ſuffocations.

A remedy.

Foꝛ a Catarue is good Dyacodion, & the ſirup of Poppy,and ſternutaciõs & gargarices be good foꝛ this matter. And if ther bée any ſuffocacions which by ſtrangulacion doth follow a Catarue, vſe to eate Diamuſcum,ꝑ which in Greeke is named Diacoꝛdon,and Pilule contra catarrhos be very good, and beware of coſtiuenes, and therefoꝛe vſe the aforeſayd pilles. Catin be.v.ſmall ſpondylles,the which be.v. ſmall bones in the

the back bone.

For Caraſtropha, loke in the Chapter named Anaſtrupha.

For Catheſia, loke in the Chapter named Cacecia or Cacexia.

For Cathoca, loke in the Chapter named Catalepſis.

For Cauſos, loke in the Chapter named Febris ardens.

Cauteriſacio, is Cauteriſacion, that is to ſay, burning or ſering with a hot yron or ſcale of golde.

The 68 Chapter doth ſhew of payne in the head, named the Cephalarge.

CEphalargia is the Greeke word. Soda is the Araby word. In Engliſh it is named Cephalarge, or an vniuerſall payne in the head. Some auctours doth holde opinion that Soda and Cephalea is one infirmitie. Payne in the head.

The cauſe of this infirmitie.

This infirmitie doth come eyther by extreme labour or by ſurfeting, or of the corruption of the ayre, or by ſome extreame heate, or elſe by extreame cold, or drincking of hotte wines.

A remedie.

First beware of all things the which doth hurt the head, as Garlyke, Onyons, Chibolles, wine, ſtoping downe with the head, extreame labour and ſuch lyke, and beware of ſurfeting and dronkennelle, and purge the head with gargarices, and ſternutacions, and purge the head, and the ſtomake twiſe a weke with pilles of Cochie or ſuch lyke.

The 69 Chapter doth ſhew of a payne in the head named the Cephale.

CEphalea is the Greeke word. In Latin it is named Dolor, ingens in capite. In Engliſh it is named the Cephale, the which is an extreme paine in the head that a man cannot a- Chephale head ache.

bide no light nor no noiſe, and the pacient doth loue to bée in darke places, and his head hée doth think doth goe in peces, and a pillow is better for the pacient then a coat of defence,

The cauſe of this impediment.

This impediment doth come eyther of extreme heate, or elſe of extreame cold, or of ſome maliuolus humour.

A remedy.

Firſt ſée that the pacient bée not coſtiue. And then vſe all manner of things the which is reherſed in the Chapter named Cephalargia. And béware of vſing too much venerious actes, ſpecially in ſommer.

For Cephalica, loke in the chapter named Mediane & Vene.

The 70 Chapter doth ſhew of a mans Skull.

Skull. CRaneum is the Latin word. In Greek it is named Cranion or Cranos. In Engliſh it is named a mans Skull, the which may be fractered or broken, or elſe it may be putrified or corrupted.

The cauſe of this impediment.

This impediment may come of a fall or a brole, or by a ſtripe, it may alſo come of ſome interiall ſickneſſe, or ſome exteriall diſeaſe.

A remedie.

Firſt the Chirurgion muſt know how the Skul was broken, and then ſhaue the head, & make inciſion of the ſkin, to ſée aparantly the Skull, then mundyfie the place with white wine warme. Then take of Myrre an vnce, of Aloes Apatick, two drams, of Sarcocoll, of Frankenſence, of Sanguis draconis, of Mader, of each the weyght of two d. incorporate all this together, and in Sandill lay it vpon the place, and after that do as you do in other fractures.

The 71 Chapter doth ſhew of the brayne of man.

Brayne. CHrebrum is the Latin word. In Greek it is named Encephalos. In Engliſh it is a mans brayne, the which is the ſecond

ſecond principall member in man. In the which principall member doth reſt the animall ſpirites. The brayne is cold and moyſt. And in it ſelfe it is without blod, and without filth. The beaſt, the fiſh, the foule, the which hath no brayne cannot ſléepe. And if the brayne bée perced or hurt, perell of death conſequently followeth. And diuers tymes the braine is inflated and hath diuers other impediments.

The cauſe of this inflacion.

The cauſe is, when the pores bée opened out or aboue all naturall courſes, it doth let in ſubtill winde, the which doth make inflacion, or elſe the pores opened, coldneſſe deſcending from the brayne, is reuerberated into the ventricles of the braine againe, & maketh inflacion which is a periculus paſſion, & doth put a man in perill and ieopardie of death, for the which is good the confection of Muſke, & diateſſeron and the electuary of Gemmis, and pilles of Elephangyne is good to purge the brayne, & Drimell ſquiltie compound, is good for opilacions of the braine. And to know whether a man be infected with this infirmity or not, one may know it by theſe ſignes, inflacion or ſwelling wil bée about the Temples, and the head or face they will ſwell and bée red, and the pacient ſhall not well heare, and an ague will bée concurrant with the infirmitie.

A remedie.

Firſt vſe ſternutacions & gargarices. And purge the head with pilles of Elephangine, & vſe the medicines the which bée reherſed in this Chapter in the cauſe of the inflacion of the brayne.

The 72 Chapter doth ſhew of the hinder-part of the head.

COrnix is the Latin word. In Greeke it is named Epomis. In Engliſh it is the hinder part of the head, in the which may bée many impediments, as Letharges. The Poll.

Oblini-

Oblitionſneſſe, the opopleri and ſuch lyke, for the which impediments or ſickneſſes looke in their Chapters, and vſe the medicines that ther bée ſperified. And bèwares of hurting the hinder part of the head, for the brayne doth lye there.

Chilis is the name of a peyne, the which doth ſpring out of the liuer.

The 73 Chapter doth ſhew of an infirmitie in the eye lids.

The eye lid. CHimoſis is the Creeke woꝛd. In Engliſh it is an impediment ẏ which is in ẏ ſkin, the which doth incloſe the eye

The cauſe of this impediment

This impediment doth come of a ſalt humour.

A remedie.

Foꝛ this matter gargarices be good to bring the humours another way, that it haue no recourſe to the eyes, foꝛ if the ſalt humour haue a recourſe to the eies, it will make a man bleare eyed, beſide this afoꝛeſayde impediment.

Foꝛ Chinanchi, looke in the Chapter named Angina.

The 74 Chapter doth ſhew of the Ciphac.

Ciphac. CIphac, is the Araby woꝛd. In Engliſh it is a call oꝛ a pellicle the which doth compaſſe about the guttes. And diuers times the ſayd Ciphac may bée relaxed oꝛ broken.

The cauſe of the breaking of the Ciphac.

The Chiphac, is broken thoꝛow a great lyft, oꝛ a fall, oꝛ a bꝛoſe, oꝛ by great cryng, oꝛ extreame halowing, oꝛ by leping into a ſaddell, oꝛ otherwyſe leping oꝛ ſtrayning a mans ſelfe.

A remedy.

Foꝛ a remedy foꝛ this infirmitie looke in the Chapter named Ruptura.

Foꝛ Cirſocella, looke in the Chapter named Ramex.

The

¶ The 75 Chapter doth ſhew of carnells.

CHerade is the Greek word. Some authours doe call it Strume, and ſome do call it in Greek Antiades. The Latins do call it Glandule. The Barbarus people doe name it Scrophule. In Engliſh it is named carnells in a mans fleſh, for this matter looke in the Chapter named Glandule, and vſe the medicines, that there bee ſpecified. Carnells.

The 76 Chapter doth ſhew of the goute in the hands.

CHiragra is the Greeke word. In Engliſh it is the goute, the which is in the hands & fingers of man. And it doth run from one ioynt to an other, as other goutes doth. The gout in the handes.

The cauſe of this impediment.

This impediment doth come of reume & evill dyet. And ther bee two kindes of the gout in the hands, the one is confirmed and cannot be made whole, for if it do come by kinde, ſo that the ioynts bee broken, the ſickneſſe is vncurable. The other the which is not confirmed may bee made whole.

A remedie.

Take of Colewoyts three handfulls, ſeeth it in a little lie with three ſponefulles of vineger, and halfe a ſponefull of ſault, ſtamp all theſe together and make a playſter. Or elſe take Triacle & make a plaiſter of it, and lay it to the place. And marke that if the matter bee come of a hot cauſe, miniſter hotte medicines. And if it bee come of a colde cauſe, miniſter no hot medicines, but colde medicines, and let the pacient beware of eating and drinking of thoſe things that bee ouer hot or ouer colde.

The 77 Chapter doth ſhew of carnall copulacion beetwixt man and woman.

COitus is the Latin word. In Greek it is named Ochia or Synouſia. In Engliſh it is named carnall copulacion betwixt man and woman, and it is a naturall thing amongſt beaſtes, Iaping.

beaſtes, foules, and fiſhes, and all other things hauing lyfe and doth ingender.

The cauſe of this naturall copulation.

This naturall copulacions doth come of thre cauſes. The firſt is that when God had made man, beaſt, fiſh & foule, and all other things that doth ingender, he byd them to increaſe and to multiply the worlde or the earth. The ſecond cauſe is, that naturally euery male deſireth copulacion wt his make, for the Philoſopher ſayth. Euery lyke deſireth to haue one lyke to him, for and if any copulacion be had with vnlyke, then is engendred a monſtrous thing. The third cauſe is, that euery thing bearing or hauing lyfe, deſireth his make except man, for a man hath reſon, in whom grace may worke aboue nature, and if grace do not worke aboue nature, for carnall copulacion a man may liue chaſt, as well in youth as in age. And an olde man to fall to carnall copulacion to get a childe, he doth kill a man, for he doth kill himſelfe, except reaſon with grace doe rule him. But oft times in this matter old men do dote, for it is hard to get out of the fleſh, that is bread in the bone. And further more I do ſay. Quid multum coniunt diu viuere non poſſum, for it doth ingender diuers infirmities, ſpecially if venerious perſons vſe carnel copulacion vpon a full ſtomake.

Medicines for a man which cannot doe the acte of matrimony thorow impotency.

The electuary de Aromatibus, and a confection of ginger is good for this matter. Alſo a confection made of the ſtones of a For, and the electuary of Aleſchof is very good for this matter, and ſo is the confection of Alharif, and the ſecond confection of the ſtones of a For. For the making of theſe things & many other things in this boke, the Poticary muſt do it, or elſe any other man ſhall mar all that he doth goe about, and the medicines ſhall not take none effect, except the matter be well ordered and truely made.

Mede-

Medicines to help a man or a woman to haue children.

Firſt a man muſt knowe whether the fault be in the man or in the woman. If the fault be in a man it doth come thorow weakneſſe or debilitie of nature, or for lack of erection of the yerde, let ſuch men vſe reſtorative meats and drinks, and vſe good dyet, and vſe no venerious actes after a fal ſtomack. If the woman bée in the fault, it doth come of lubricitie of humors in the matrix or place of concepcion. For this matter loke the Chapter of concepcion. Furthermore this is good to make a woman to conceiue. Take of Mandragor apples, confect them with Roſe water and Sugar roſet, and take a porcion of it ix. daies. And héere is to bé noted for maried men that Ariſtotle ſayth Secondo de anima, that euery perfect thing is, when one may genarate a thing lyke to himſelfe, for by it bé is aſſimiled to the immortall God. Auicene de naturalibus, glorified naturall procreacion. And for this cauſe God made man and woman to increaſe and multiply to the worlds ende. For this matter loke further in the Extranagantes in the ende of this boke.

Medecines to keepe a man or woman low of courage.

To kéepe one low, is the vſage of eating or drinking of vineger, or ſmelling to it, and ſo dayly vſe Rew and Camphire for this matter is good to ſmell to. And Motſane otherwiſe named Agnus caſtus, & Singrene otherwiſe named houſe leke, and ſtrong purgations, watch and ſtudy, and all bitter and ſoure things doth mittigate or ſwage the corage of man, for this matter loke in the Chapter named Priapiſmus.

For Contorcio oris, loke in the chapter named Tortura oris.

For Columella, loke in the Chapter named Gargarion.

The 78 Chapter doth ſhew of the Colicke.

COlica paſſio, bé the Latin words. In Engliſh it is named the Colycke, and it is named a paſſion, for as much as Colycke.

as the paine is very extreme. The Colycke doth take his name of a goute, the which is in man, named Colon.

The cause of this infirmitie.

This infirmitie is engendred of ventositie or winde, the which is intruled or inclosed in the goute named Colon and cannot get out. And otherwhile it commeth of a Colerike humour the which doth dry vp a mans egestion or order.

A remedy.

First beeware of costiuenesse, and beeware of colde, and of eating of cold meates and fruites, and all manner of meats that hony is in. And vse Clysters and suppositors, or some easie or gentle purgations. and keepe the belly warme, and bee not long fasting, and vse Diatiminum, or the confection of the first inuention of Philonii, and the Oyle of Lyllies, and so bee Pillule feride minores.

The 79 Chapter doth shew of an humour named Coler.

Coler. COlera is the Latin word. In Greeke it is named Cholæ. In English it is named Coler, the which is one of the foure humours. And is hot and dry lying or being in the stomacke, and is mouable. There bee fiue kindes of Coler. The first is naturall Coler, which is reddish, cleare, and pure. The second is glassy, the which is ingendred of waterish, fleume, and of red cleare Coler. The third is whitish, viscus, and clammy lyke the white of a raw egge, the which is ingendred of congellacion of fleume and of cleare red coler. The fourth is greene, the originall of the which commeth of malice of the stomake. The v. is a darke green coler, and doth burne in the stomake, and is engendred of too much adusted humours.

A remedy to purge Coler.

Coler adusted doth purge, the pilles of Lapidis lazule, and so doth Yeralogodion ruffi, and the confection of Hameth. And to purge citrine coler is good ỹ confection of Manna, & the pilles

the

the which be good against colerike feuers & pillule pilli. And to purge grosse & viscus coler, vse Syrupus acetosus. And it is good for red coler, & for all superfluous coler, vse the pilles named Pillule scomatrice, pilles of Turbith, or pilles of Coloquintida, & so doth Syrupus acetosus laratiuus, & so doth the confection made of Fumiterre, this must be done of a Poticary, the which hath the practise of all matters, for I nor no man else can not in their maternall tongue expresse the whole tearmes of phisicke.

The 80. Chapter doth shew of a passion that is in the belly.

COlirica passio, as Alexander sayth, is deriued out of a word of Greeke named Colides, the which is named the inwards of a man. Some Ozetians doth name this sickness Colidica, or Ciliaca, or Cocliaca passio, and some Greekes with latinesse doth name it Cholera. In Latin it is named Ventralis passio. In English it is named the belly ache, or a passion in the belly. Belly ache.

The cause of this impediment.

This impediment doth come for lacke of perfect digestion, for a man shal eronerate or discharg by egestion & vomit both his body & stomake in an houre, vpward and downeward.

A remedy.

First beware of cold, and eating of cold meates and liquid meates, as of all kind of Potage, sewes, posset ale, ale brues, and candelles, and euery thing that is laratiue, as plomes, appels and such like. And comfort the stomake with the confection of Aromatickes, and vse Cordialles and rosted meate and broyled meates.

The 81 Chapter doth shew of a man or a womans colour.

COlo is the Latin word. In Greeke it is named Choma. In English it is named a man or womans colour, and some be good and many be euill. Colour.

The cauſe of good and euill colours.

A good colour commeth of a good complexion, and an euill colour doth come of an euill complexion, as by ſickneſſe or a ſodaine feare, or anger, or malice, or by extreame heat or cold, and by great labour or dronkennelle, and ſuch like cauſes.

A remedy.

Firſt I doe ſay that phiſicke cannot help none of all theſe impedimentes, except it doe come by ſicknes. And the moſt of the other doth come by nature, & that thing that nature doth giue to man, no phiſition can take it away. how be it in diuers infirmities many and expert Phiſitions may mittigate the paine for a time, but they cannot clerely take it away, for this matter looke in the Chapter named Cutis, and vſe good meate, bread and drinke.

For Collum, which is the necke of man, looke in the ſecond booke named the Extranagantes in the end of this booke.

The 82 Chapter doth ſhew of burning.

Burning. Combuſtio is the Latin word. In Greeke it is named Pyritaſta. In Engliſh it is named burning with fire. Then is there Ambuſtio, the which is the Latin word, and in engliſh it is named ſcalding with licor.

The cauſe of this impediment.

This impediment of burning doth come two wayes, either it doth come by burning of fire, or els by burning of a woman thorow carnall copulation. And Ambuſtio which is to ſay ſcalding, doth come by hot and ſcathing licour, as water, lye, oyle, wort, or ſuch like.

A remedy for burning with Fyer.

Take the white of a raw egge & beat it with an vnce of the oyle of Roſes, than put to the iuice of Houſeleke an vnce, of Nightſhade, of Plantine, of ech of them halfe an vnce, of the ruſt that is vnder the handfyle of a ſmith ii. vnces, compound all this together & waſh the place oft. And then take Populiõ and ad to it a little of the oyle of Roſes, as much of the iuice

of

of Plantaine, & incorporate all together & make plaisters. Or els take the ointment of Ceruse, & the ointment of Sericine named in Latin Unguentum sericinum. And popilyon is good, and such other like.

A remedy for scalding with water.

Take of the iuice of Houseleke & incinet a linnen cloth in it and lay it vpon the place. Also boyle Armoniake and camphyre is good when it is desolued in the oyle of Roses, & lay vpon the place. The water of purslaine and Myrtils, Ceruse and the white of raw egges, & such like be very good for all maner of scalding.

A remedie for burning of or with a woman.

Ignorant persons that be burnt of an harlot, as sone as he hath done his carnall and filthie concupiscence, let him wash all his secret places with white wine three or foure times, as sone as the matter is done, least at length the guts fall out of the belly. And if he get a dorsor, or two dorsors and a ryder, let him loke in ỳ Chapter named Ambustio meretricis.

The 83. Ghapter doth shew of a terrible and deepe sleepe.

CAmo is the Greeke word. In Latin it is named Crauis et profundis sompnus. In english it is named a long and a greuous slepe w̃ exhaustion of wind, for he or she hauing this impediment, will snort & snore, the head lying high or low. An euill sl

The cause of this infirmitie.

This infirmitie doth come of superabundance of humours, specially of reume and other corrupt humours mixt with it, the which doth cause immoderate and vnnaturall slepe.

A remedy.

¶ First purge the head, and after vse sternutations, and drinke not late, and vse a good diet and surfyt not, and lay the head high.

The 84. Chapter doth shew of conception.

CConceptio is the Latin word. In Greeke it is named Silepsis. In English it is named conception, or when a woman Conception.

woman is conceiued with childe.

The cauſe that a woman can not conceaue.

¶The cauſe that when the ſæde of man is ſowne and the place of conception is lubrifact and can not reteine the ſæde but doth ſlip away from the woman, ther can not be conception, therfore let the matrix or place of conception bee kept in a temperance, neither to moyſt nor to drye, neither to hot nor to cold. And that the woman haue the due order of hir termes, and if the man or woman bee fat, let them eate pepper in their meates and drinkes, and vſe purgations.

A remedy.

¶Let barren women vſe to eate in pouder the matrix of an Hare, or drincke the pouder of the ſtones of a Boze, with wine. And let hir kepe an order in hir meates & drinks, & vſe no venerious actes after a full ſtomake. Loke for this matter in the Chapter named Embrico.

For Condolamita, loke in the Extrauagantes.

For Coniunctiua, loke in the Chapter named Oculus.

The 85. Ghapter doth ſhew of ſleeping with open eyes.

Sleeping with open eyes.

COngelacio is the Latin word. In Engliſh it is when a man lieth a ſleepe hauing his eyes open as a Lyon doth without mouing of the eyes and the eye lide.

The cauſe of this impediment.

¶The cauſe of this impediment Ariſtocle doth ſhew in his Metheor, that it doth come of a cold waterish humour, the which as I doe thinke, doth lye in the hinder part of the brayne.

A remedy.

¶Firſt purge that waterish humour with Cliſters, than make fricatiõs or rubbings with the hand of man vppon the forehead, and vſe gargarices and ſternutacions, & anoynt the head with the oyle of Lylyes.

The

The 86. Chapter doth ſhew of the heart of man.

Heart.

COr is the Latin woꝛd. In Greeke it is named Cardia. In Engliſh it is named an hart, the hart is the pꝛincipall member in man. And it is the member that hath the firſt life in man, and is the laſt thing that doeth dye in man. The heart doth vnifie all other members, and is the ground and foundation of all the vitall ſpirites in man, and doth lye in the middle of the body, and is hot and dꝛye. And there is nothing ſo euill to the hart as is thought and care, and feare, as foꝛ other impediments that bee longing to the heart, doeth appeare in the Chapters, as Cardiaca.

To comfort the heart.

There is nothing that doth comfoꝛt the heart ſo much beſide God, as honeſt mꝛth and good companye. And wine moderatelye taken, doth letificate and doth comfoꝛt the hart, and good bꝛead doth confirme and doth ſtablith a mans hart. And all good and temperate dꝛinkes the which doth ingender good bloud, doeth comfoꝛt the hart. All manner of coꝛdialles and reſtoꝛatiues, and all ſweet oꝛ dulcet thinges doeth comfoꝛt the hart, and ſo doth maces and ginger, rere egges, and poched egges not hard, theyꝛ yolkes be a coꝛdiall. Alſo the electuarie of Citrons, Rob de pitis, Rob de ribes, Diambra, Aromaticum muſtatum, Aromaticum roſatum, and ſo is Electuarum de gemmis, and the confection of Xiloaloe, and ſuch like bee good foꝛ the heart.

The 87. Chapter doth ſhew of deſnes.

Defnes.

COpohſis, is the Greeke woꝛde. In Latin it is named Surditas. In Engliſh it is named a man that can not heare.

The cauſe of this impediment.

This impediment doth come to a man iiii. maner of wayes, either it doth come by nature, or els accidētal, by ſome ſtrok, or ſtripe, or bꝛoſe, or fall, or els it doth come by an humour, the which doth oppilate or ſtope the Oꝛgans of hearing.

A remedy.

It doth come by nature, that is to ſay, that one is bꝛorne def, ther is no maner of remedy, but onely God to do a miracle. If it come accidentally, as by a ſtroke, a ſtripe, a bꝛoſe or a fall or ſuch like, & that by it the Oꝛgans of hearing be cloſed vp, ther is no remedy but onely God, if it doꝛ come of an humour ther is remedy, as thus. Firſt put nothing into the eare except it be warme as blood. Than take the gall of an Hare & mire it with the grece of a Foꝛ, & with blacke woll inſtill it into the eare. Oꝛ els take the fatnes of a ballon ele and inſtinct black woll into it, & put it into the eare. Oꝛ els take of the iuice of Moꝛmewod & temper it with the gall of a bull, and intinct blacke woll into it, and put it into the eare.

The 88 Chapter doth ſhew of Ilica paſsio.

Illica paſsion Cordapſis is the Greeke woꝛd. In Latin it is named Emullicio inteſtinorum oꝛ Illica paſsio. Iohn Meſues doth name it domine miſerere mei. In Engliſh it is named Illica paſſion This ſickues is deriued out of a woꝛd of Greeke named Ilia, which is a gout in the belly of man. Some men doth name this ſickneſſe Volnulus.

The cauſe of this infirmitie.

This infirmitie doth come of ventoſitie oꝛ wind the which is intruſſed and incloſed in a gout named Ilia, & doth aſcend diuers times to the hart, and will cauſe a man to vomit.

A remedy.

Firſt beware of cold, and be not long faſting, eate no cold meates, noꝛ no meate ỹ hony is in, beware of eating of potages and of fruits, and of all other thinges the which doth ingender ventoſitie, foꝛ this matter loke in the Chapter named Illiaca paſſio.

The

The 89. Chapter doth ſhew of a mans body.

CORbus is the Latin woꝛd. In Greeke it is named Soma. In English it is named a body. A mans body is of .v. diſpoſitions. The firſt is equalitie, the which conſiſteth in equalitye of humours. The ſecond is groſnes, the which hath ii. kindes, the one is fatneſſe and the other groſeneſſe of fleſh. fatneſſe doth come of cold and moyſt humours, groſeneſſe doth come of abundance of hot humours. The third diſpoſition is leneneſſe the which doth come of a dꝛy colericke humour. The fourth is named Sintreſſe, the which leanneſſe is ſwart and blacke, and it doth come of a cold and a dꝛy melancholy humour. The fifth diſpoſition is named ſqualiditte oꝛ foggineſſe. And it doth come of colde and moyſt humours of the diſpoſition of them the which be infected with the Piedꝛopſies. The body that is ſick may be made whole many wayes, firſt by attraction, by expulcion, by diſſoluing, by moꝛtification, by inſtriction, and by reſtoꝛing. To comfoꝛt the bodye Diacalamite is good, and ſo is Trifora ſatta magna, and ſo is Acetum inſquilitis, & Pillule lucis, oꝛ Yerahermetis, and Yeralogodian ruffi. A mans body.

The 90. Chapter doth ſhew of Corpulence.

CORpulencia is the Latin woꝛd. In Greeke it is named Pachos. In Engliſh it is named Coꝛpulence oꝛ poꝛpoꝛatneſſe oꝛ groſenes of the body, oꝛ fatnes. Groſeneſſe.

The cauſe of this impediment.

This impediment doth come either by nature oꝛ els by groſe fæding, oꝛ els by great dꝛinking & y doth make a great bellie.

A remedy.

If it come by nature ther is no remedy, if it come by groſe fæding, oꝛ great dꝛinking, vſe much Peper both in dꝛinkes, & vſe purgations & laxatiue meates, and vſe labour and exercise the body in open ayꝛe and tempoꝛate weathers.

The 91. Chapter doth ſhew of the Pote-

Pose. CCoriza is the barbarous word, In Greeke it is named Corriza. In Latin it is named Rupia or grando. In English it is named the pose, or reume stopping or opilating the nosethrilles, that a man cannot smell.

The cause of this infirmitie.

This infirmitie doth come of reume the which doth distill from the head to the nose, or nosethrilles. And this reume is ingendred throw imperfite digestion, and throw fumositie or vaporous humours. And diuers times it is ingendred of cold taken in the face, and it may come of late drinking or surfeting.

A remedy.

For this matter labour and fastings is good. And sternutacions or nesings is good. And to cause nesing, take of Chiborus albus ℈ make pouder of it, and snuffe it into the nose, or take a rish or a straw and tickle it within the nosethrilles, and beware of drinking of wine, and of surfeting, and vse warme meates for a space.

For Coxa, loke in the Extravagants in the end of this booke.

For Coxendrix, loke in the Chapter named Sciatica.

The 92. Chapter doth shew of surfeting.

Surfit. CRapula, is the Latin word. In Greeke it is named crepalæ. In English it is named a surfet, & some say it is a headach.

The cause of this impediment.

This impediment doth come of an euill diet, eating & drinking late, or taking to much meat or drinck, or eating of raw or contagious meates, or taking euill drinkes drinking.

A remedie.

For this matter nothing is so good as abstinence, & to beware what a man doth eate and drinke, and what diet he doth kepe, there doth moe persons dye by surfeting, than by the sweard or killing, or hanging, wherefore I aduertise euery mã that no sensualitie ouercome him. And after a full stomack that which is hard of digestion, drinke two or three draughtes of wine specially Hacke. And with meat drincke

no

no wynes, except it bee Gaſcone wyne, or Reniſh wine, or French wines. And after a ſurfet eate no meate, nor drinck little or nothing vnto the tyme the ſtomake bee euacuated. And for this matter vometing is a perfit medicine, ſo bee it that age and ſtrength will permit it.

For Craneum looke in the Chapter before Cerebum.

The 93 Chapter doth ſhew of the ſtringes that a mans ſtones doth hang by.

CRemaſteres is the Greeke word. The Barbarus word is named Cremaſtres. In Engliſh it is the ſtringes wherby the ſtones of a man doth hange, and they may haue impediments many waies. Stringes of the ſtones.

The cauſe of this impediment.

This impediment doth come eyther by ſtrayning or by broſling, or by ſome putrified humour.

A remedy.

Take the fatneſſe of a Cony and anoynt the cod and the ſtones, and then wrap the Cod in a Conyes ſkin, doe this iii tymes, and labour not for iv. dayes.

For Crines, looke in the Chapter named Capillus.

For Cronea, looke in the Chapter named Oculus.

The 94 Chapter doth ſhew of a mans Skin.

CVtis is the Latin word. In Greeke it is named Chros or Derma. In Engliſh it is a ſkin, the which is in diuers men of diuers colours, much after the cõplexion of man, for ſome hath white ſkins, and ſome hath red ſkins, and ſome hath black ſkins, and ſome hath glaſſe and danniſh ſkins, e ſome hath tanny ſkins, and ſome hath graſſe or græniſh ſkinnes. The Skinne

The cauſe of this impediment.

Theſe impedimentes doth come many waies. Firſt if the ſkin bee white it doth come of flome, and if the ſkin bee red,

it doth come of blood, and if the ſkin bée black, it doth come of black coler, & if the ſkin bée tawny or glaſſe it doth come of coler aduſted, and if it bée graſſe or grénish, it doth come of melancholy and cold humours.

A remedy to mundifie the skinne.

The confection of Hamech is good to purge and to clenſe the ſkin, & ſo is Trifera muſtata, or Diamoroſion, Oyle of Beanes is good, & ſo is the Oyle of the yolkes of egges, or the oyle of Iuneper, the oyle of Wheate, or the oyle of Aſh kayes.

The 95 Chapter doth ſhew of ſquare wormes in a mans body.

Wormes. CVcurbiti is the Latin word. In Engliſh it is ſquare wormes in a mans matwe and guttes.

The cauſe of theſe wormes.

Theſe wormes commeth thorow corruption and abundance of fleme.

A remedy.

Eate Garlike with meates daily for ix. dayes, and that doth kill all wormes in a mans body. Aloes cicotrine is good to kill wormes, and ſo is wormeſéede, if it bée bled and dronke with milke or malmeſy. For this matter loke in the Chapters named Lumbrici and Vermes.

The 96 Chapter doth ſhew of imperfit digeſtion.

Imperfit digeſtion. CRuditas is the Latin word. In Greek it is named Apepſia. In Engliſh it is named imperfit digeſtion, or when a man doth egeſt his meate it doth come from him as he did eate it, or doth ſée the ſubſtance of it.

The cauſe of this impediment.

This impediment doth come of intemperance of the ventricles of the ſtomake & the belley, or thorow inflamacions, or elſe an euill liuer may bée the cauſe.

A remedy.

Firſt purge the ſtomake with pils of Cochée or ſuch like, and vſe to eate gréene ginger. Diagalanga is good for this matter, and ſo is Ipocras and Sacke, and other odoriferous wines.

and

and al maner of oboxiferous ſauours for this matter is good
Thus endeth the letter of C. And here
followeth the letter of D.

The 97 Chapter doth ſhew of a mans tooth.

DEus is the Latin word. In Greeke it is named Odons. In English it is named a Toth. A Toth is a ſencible bone, the which being in a liuing mans head hath ſeling, and ſo hath none other bone in mans body, and therefore the Toth ache is an extreame payne. A tooth.

The cauſe of this payne.

This payne doth come eyther by an humour diſcending out of the head to the teth or gums, or it may come by corroding or eating of wormes, or it may come of corrupcion lying and being vpon or betwixt the teth, or it may come by drinking of hot wines, eating of hot ſpices, or eating of hot apples, pears, or ſuch like, or it may come of a hot liuer or ſtomacke.

A remedie.

Firſt purge the head with pils of Cochia, or vſe gargarices. And if it do come of any cold cauſe, chew in the mouth diuers tymes the rote of Horehound. And if it come by wormes. make a candell of waxe with Henbane ſeedes and light it & let the perfume of the candle enter into the toth & gape ouer a diſh of colde water & then may you take the wormes out of the water and kill them on your nayle, the worme is little greater then the worme in a mans hand. And beware of pulling out any toth for pull out one and pull out moe. To mundifie the teth, waſh them euery morning with cold water and a little Roch alome.

Dia is a notable worde in Greeke, and the Grecians hath vſed and doth vſe to ſet this word Dia before all their notable words, as wel in Phiſick as Muſick, as it ſhall appere in the Chapter of Muſicke.

The 98 Chapter doth ſhew of them that cannot keepe their water but piſſe as much as they doe drinke.

Diabete

Inordinate pissing.

DIabete is ỳ Greek woꝛd. And some Greeks doth name it Dipsacos, oꝛ Sipho. The Latins do name it Afflictio renum. The Barbarus men do name it Diabetica passio. In English it is named an immoderate pissing.

The cause of this impediment

This impediment doth come of imbecilitie of the raines of the back and of the secret members of man oꝛ woman, and it may come of calditie oꝛ heat of the raynes, and the back, it may come of lecherie, and of labour, and such lyke.

A remedy.

First purge the matter with Manna and Cassia fistula. And then dꝛink cold water & by and by vomet it vp agayne. And then take of Coriander pꝛeparated, of Spodium, of Corall, of Carabes, of each an vnce, conſect this with Mhar, and vſe to dꝛink of it diuers times in a day. If it do come thꝛough imbecilitie oꝛ weakneſſe of the backe, vſe Clary ſtewed with a cockerel, oꝛ fry Clary dipt firſt in the yolkes of egges, & vſe reſtoꝛatiue meates & dꝛinkes. If it do come by weaknes of a mans pꝛiuie member, vſe to eate in the moꝛning iii. oꝛ iiii. rere egges, and put into them the pouder of red nettels and ſuger. If it doe come of heate in the back, vſe to anoynt the back with the oyle of Newmiſer, oꝛ the oyle oꝛ iuyce of Sengrine, otherwyſe named Houſe leeke, oꝛ ſuch cold things.

X

The 99 Chapter doth ſhew of a payne or dolour.

What payne is.

DOlour is the Latin woꝛd. In Greeke it is named Lipe. In Engliſh it is named paine oꝛ dolour, the which may bee many wates, as by ſickneſſe of the body, oꝛ diſquietneſſe of a mans minde.

The cauſe of this payne.

Diuers times of great pleaſure doth come great paine, as wee ſee dayly that thꝛow ryot and ſurfeting, and ſenſuality doth come diuers ſickneſſes. Alſo with ſpoꝛt and play, taking great heate, oꝛ taking of extreame colde doth ingender diſeaſes and paine. Alſo foꝛ lacke of patience many mens and womens mindes bee vexed and troubled.

A remedie.

If a man wil eſchew many paines and dolours, let him liue a ſober life, & diſtemper not or diſquiet ẏ body by any exceſſe or ſenſualitie. And let him arme himſelfe with pacience, & euermore thanck God what-ſoeuer is ſent to man, for if aduerſitie bee come, it is eyther ſent to puniſh man for ſin, or elſe probacion, & with ſorrow vſe honeſt mirth & good company. For Demoniaci, loke in ẏ ſecond booke named ẏ Extrauagants.

The 100 Chapter doth ſhew of a mans Midryffe.

Diaphragma is the Greeke word, and the Latin word. In Engliſh it is named the Midryffe in a man, the which is a groſſe ſkin, or pannicle, or muſcules, the which deceper the ſpirituall members from the nutrytiue members, deuiding the hart and the longes from the ſtomake and bowels. Iſacke doth ſay, that a pluriſe is an hot impoſtume, and is ingendred in the Midriffe, otherwyſe named Diaphragma, for a remedy for this impoſtume, loke in the chapter named Plurities, and in the Chapter named Apoſtema. Mydryffe.

The 101 Chapter doth ſhew of Flyxe or laske.

Diarthea is the Greeke word. In Latin it is named Fluxus. In Engliſh it is named the Flyxe. A Flyxe.

The cauſe of this infirmitie.

This infirmity doth come of a ſalt & malicious humour. For this matter loke in ẏ cap. named fluxus in the Extrauagants.

A remedie.

Take of Suger roſet made of dry Roſes, of Triſandal, of each an vnce & a halfe, mire this together & eate it with meates, or drinck it with drinckes, but the beſt remedy that I could finde is, to take three handfuls of ſaynt Iohns wort, and as much of Plantine, and as much of Creſſis, and ſeeth this in a gaton of raine water, or read wine to a pottel, and ſtraine it, and put to it two vnces of the ponder of Synamon and drinke of this drinke warme.

Didimes bee two little ſkins the which doth compaſſe the ſtones

ſtones and doth hold them hanging, & throw them certaine veins and artures doth paſſe, by the whith the ſæde of man is conduced to the perde.

The 102 Chapter doth ſhew of ryſings or liftings vp of the heart and brayne.

Riſing of the heart and brayne.

Diaſtole is the Greeke word. In Engliſh it is a ryſing or lyfting vp of the hart or brayne.

The cauſe of this infirmitie.

This infirmitie doth come of ſome euill humour the which doth paſſe or go by the hart or brayne, and doth cauſe them to moue from the humour. And this a man may know by riſing of the pulſes.

A remedie.

Vſe no contagious meates and drinks, ſpecially ſuch meats and drinkes as be vaporous, the which ſhould perturbe eyther the heart or the brayne, then ſe that the belly be not conſtupated or coſtiue, and vſe cordiales and bregs to break winde. And in any wyſe beware of euill ſauours, and vſe Aromatike fumes and ſauours.

For Digma, looke in the Chapters named Morſus.

The 103 Chapter doth ſhew of a mans digeſtion.

Digeſtion.

Digeſtio is the Latin word. In Greek it is named pepſis. In Engliſh it is named digeſtion, that is when a man hath digeſted his meate that he hath eaten. Digeſtion is when the meate is digeſted, and the groſſe ſubſtance being in the mawe and guts, then muſt it nedes be egeſted and put forth, if a mans digeſtion be perfit & good, it doth cauſe health, and if it be weake and vnperfit it doth cauſe many infirmities.

The cauſe of weake digeſtion.

The weakneſſe of digeſtion, eyther it doth come of debilitie of the ſtomake, or elſe it may come of ſuperabundance of vnnaturall fume, or elſe coler, or too much caliditie or heate in the ſtomake may be the cauſe.

A re-

A remedie.

If vnnatural ſome bee the cauſe, vſe to eate of Diacitoniton. And if it do come of heate in the ſtomake, vſe Diarodon. And if it do come of coler vſe the ſirupe of wormwod with Diatomata, or Diarodon. Alſo theſe things be good for the ſtomak that is weak. Firſt is Aromaticum roſatum, Manus, Diambra, Diacimmum and Diatrionpiperion.

The 104 Chapter doth ſhew of the fingers of man.

Digitus is the Latin word. In Greeke it is named Dactile. In Engliſh it is named a finger. A man may haue many impediments in the fingers, as the goute, and appoſtumacyons, the cramp, and chappes, and ſuch like, for theſe infirmities, looke in theyr owne Chapters. A finger.

To make the hands and fingers to looke white.

Waſh the hands twiſe or thriſe a weeke with water ſomwhat warme, and put to it Wheten bran, or the bran of Beanes, and as it is ſpecified in the Chapter named Pulchritude.

The 105 Chapter doth ſhew of wheſing and ſtopping of a mans noſe.

Diſma is the Latin word. And ſome Greeks doth name this infirmitie Cithomia. In Engliſh it is named wheſing. Wheſings.

The cauſe of this impediment.

This impediment doth come of viſcious fleume the which is in the pipes or organs that mans breath doth enter in and out, & the winde doth enter ſtrayter inward and outward.

A remedy.

¶ For this matter a Ptiſane is good preparatiue, vſing it. xl dates, & after that take pils of Cochia, & then vſe Loc. de pino

The 106 Chapter doth ſhew of a perilous Flyxe, named the Diſentery.

Diſenteria is the Greeke word. In Latin it is named Exulceratio inteſtinorum. In Engliſh it is named the diſcentery, or exulceracion of the guts, or vlceracion of the bowels, the Barbarous word is named Diſcenteria. A Flyxe.

The

The cauſe of this infirmitie.

This infirmitie doth come eyther of vnnatural coler, eyther elſe of a ſalt flume, eyther of aſperite of the blod, eyther of a melancoly humour, or elſe by ſome appoſtumacion of the liuer, eyther elſe by the receipts of euill medicines, or elſe it doth come by vlceration in the bowels ẏ which excoriate the guts. Alſo it may come of a great ſtrayning of the body, the which doth hurt the inward parts, breaking a veine thorow the which vlceration of blod doth iſſue from the body, with the egeſtion of a man, or elſe it may come of Coler and melancholy, and than the egeſtion or ſeege will bee black.

A remedy.

Firſt beeware of coldneſſe and of labour, and vſe not to eate of meats that bee laxatiue, or doth ingender ventoſitie. Than take of Ipericon otherwiſe named ſaint Iohns wort, an handfull, of Plantine water iii. vnces, or elſe of Plantine leues iii. handfuls, ſeeth this in running water, and drinck at morning, none, & at night ix. ſponefulls. Or elſe roſt iii. or iiii. egges vnto the time the yolkes be blew and hard, thē crimble them into a pint of red wine, and then put to an vnce of the pouder of Cinamon, and boyle all together, and thē drinck it in the morning, at none, and at night to bedward, and doe this ix. dayes, and drincke but a little, and beeware of pollet, ale, milke, butter, and fruite.

The 107 Chapter doth ſhew of him that can make no water.

One that cannot piſſe.

Diſuria is the Greeke word. In Latin it is named Difficultas mingendi. In Engliſh it is named the diſury, which is when a man or a woman that cannot wel make water but with paine.

The cauſe of this infirmitie

This infirmitie doth come many waies, firſt it may come by the colike & the ſtone, or ẏ gravel, ſtopping ẏ condites of the vryne, or els an impoſtume, or a lompe of fleſh may grow or be ingendred in ẏ condites of ẏ vryne, or elſe it may come of congelacion

congelacion of blod,or of matter the which doth ſtop the condities of the vrine,or elſe of long holding of the water.

A remedy.

Firſt let euery man and woman beware of long holding of their water,or cõſtraining of their egeſtion,let ẏ body be diſcharged that nature wold expell,& than take ẏ grece of a Couy and anoint the back & the coddes & the yerd.If it be a woman let hir anoint the back & priuie place.And bæ it man or woman let them lay ouer their ſecrets a Conis ſkin,and for this matter theſe things be gød.Triacle,the oyle of Balme, the oyle of Scorpions,Mitredatum,and Aurea Alexandrina, ſo be it that with this ſickues,a feuer be not concurrant with it,and in this matter beware of coſtiuenes and cuill dyet.

For Dipſacos,loke in the Chapter named Diabetis.

The 108 Chapter doth ſhew of a mans backe.

DOrſum is the Latin word. In Greeke it is named Noton. In Engliſh it is named a back the which may haue many infirmities,as debilitie and weakues,curuitie, & gibboſitye, beſide other infirmities in the raines of the back,as Nephreſis and ſuch like. A mans backe.

The cauſe of theſe impediments.

Theſe impedimentes in the backe doth come either by nature,or els they may come accidentally,if it come by nature it doth come by kind,if it doe come by kind there is no remedy.If it doe come accidentally,as by miſchance or fortune,or ſickues,they may be holpen,ſo be it that the infirmitie or the impediment be not veterated or of long continuaunce.

A remedy.

Clary is gød for the back,and the pilles named Pillule aggregate maiores,and Pillule de Serapino,and Pillule de Opoponaco.And theſe oyles be gød for the backe.Oleum de piperibus.Oleum vulpinum,Oleum Philoſophorum,& Cerotum andromachi is gød.And I haue proued theſe oyles to be gød for the backe, the oyle of Nardine,or the oyle of Alabaſter,and

the oyle of Water lillyes, in hot cauſes, the oyle of Popy is very good, in cold cauſes, the oyle of Lillyes, & the oyle of Maſtix, or the oyle of Muſterd is good for the back. Alſo vſe frications and then anoynt the backe with the oyle of Lillyes.

Duramator, is the Latin word. In Engliſh it is a pillicle or a ſkin the which is within a mans ſkull compaſſing the braine, it may be perced and hurt, and diuers times there is no ieopardy in it, but for a more ſurety take of Coliſony ℔ weight of xii.d of Mirre, Aloes, and Maſtix, of each the weight of viii.d. of Sarcocol, of Saffron, of euery one the weight of ii.d. compound them and inſandle lay it ouer the place.

The 109 Chapter doth ſhew of knobbes and Burres in the fleſh.

Burres. DVbaleth is the Araby word. The latins doe name it Nodi, In Engliſh it is named knots, knobbes, knorres, or burs, the which is in mans fleſh or fatnes, & ther be three kindes. The one is hard, and the other is ſoft, and the other is indifferent, but they be viſcuſly congelated, if there come anye matter out of it, it is named in latin Millinus, & if it be hard it is named Ingia.

The cauſe of this impediment.

This impediment doth come of corrupt fleumatike humours, the which be putrified, the one taking the more, and the other the leſſe, and the neuter conſiſteth in the middle.

A remedy.

Firſt purge the matter with pilles of Hermodactils, or with Pillule ſeride. Then excoriat the ſkin, & maturate the matter, and than abſtract them out with the inſtrumentes of Surgery, and after that incarnate the place, and ſo ſkin it and for this matter in the healing & ſkinning, Meliote and water of Creſſes, and Hony is very good, and ſo is Galbanum diſſolued in a little of the iuyce of Fenell.

Thus endeth the letter D. And heere followeth the letter E.

The

The 110. Chapter doth ſhew of dronkenneſſe.

EBrietas is the Latin woꝛd. In Greek it is named Mæthæ. In Engliſh it is named dꝛonkennneſſe. Dronkennes.

The cauſe of this impediment.

This impediment doth come either by weaknes of the bꝛaine, oꝛ els by ſome great hurt in ẏ head, oꝛ of to much riot.

A remedy.

If it doe come by an hurt in the head, there is no remedie but patience of all partes. If it doe come by debilitie of the bꝛayne & head, dꝛinke in ẏ moꝛning a diſh of milke, vſe a ſiꝛup named Siꝛupus Acetoſus de prunis, and vſe laxatiue meates & purgacions if nede doe require, and beware of ſuperfluous dꝛinking, ſpecially of wine and ſtrong ale, & bere, and if any man do perceiue that he be dꝛonke, let him take a vomit with water and oyle, oꝛ with a feather, oꝛ a Roſemary bꝛanch, oꝛ els with his finger, oꝛ els let him goe to his bed to ſlepe.

The 111. Chapter doth ſhew of any ſwelling that is ſoft.

EDema is the Greek woꝛd. In Latin it is named Humor mollis. In Engliſh it is named a ſwelling the which is ſoft. Swelling.

The cauſe of this infirmitie.

This infirmity doth come of abundance of coꝛrupt humours.

A remedy.

Firſt maturate the matter, and than either by inciſions oꝛ els by Coꝛoſiues make an iſſue, & then with tentes & ſalues to make the impedimentes whole, as it doth appeare in the Chapter named Vulnus.

The 112. Chapter doth ſhew of a mans egeſtion.

EGeſtio oꝛ Seſſum be the latin woꝛds. In Engliſh it is named the egeſtion oꝛ ſege the which doth come from man, it is neceſſary when the meates ẏ man doth eate be digeſted, Seege.

that then the groſnelle of it bée egeſted, and by the egeſtion the phiſition in ſicke perſons hath a great noticion & knewledge of mans infirmities, many men bée laxatiue & coſtiue, and ſome bée indifferent. For laxatiue men, loke in the Chapters of Diarthea, and Diſenteria.

The cauſe of imperfit egeſtion.

Whoſoeuer hée bée that doth eate little meate, & is a ſmall drinker, his egeſtion can be but little, but they the which can eate their meate and doth lacke egeſtion, can not long liue without infirmities.

A remedy for coſtiuenes.

Firſt let no man reſtrayne his egeſtion, when that hée is prouoked to it. And if hée bée conſtupated let him vſe Suppoſitors or Cliſters, or ſome gentle purgacions, as Mercury, Polipody, Sene, Caſſia fiſtula, Turbith, Reuberbe, Rapumtica, Aloes cicotrine, and ſuch like, and without counſell of a doctour of Phiſicke. Beware of Colloquintida, of Aſaraby, Opinum, Scamony, Catapuce, Aloes cabalin, Aloes epaticum, and ſuch like. And let euery man beware, ſpecially weake men how that they do take any pilles or poycions of an ignorant perſon, except he doe know how, whan, & what kinde medicines, ſpecially purgations ought to be miniſtred.

A knowledge in egeſtion.

¶ If the meate doe come from a man as in a maner he did eate it, the ſtomake is weake, and the bowels be lubzicated, and it is an euill ſigne. If the egeſtion doe not ſtincke, it is an euill ſigne. If the egeſtion doe loke like the earth, it is a ſigne of death. If the egeſtion doe loke lyke leade, it is an euill ſigne. If the egeſtion bée black as ynke, it is an euill ſigne. If the egeſtion bée blacke and adufted, and doth loke lyke ſhepes treties, there is abundance of coler adufted, and payne in the ſplene. If the egeſtion bée yellow, and eating no Saffron beſore, the body is repleted with coler and cytrine water. If the egeſtions haue ſtraynes of bloud, ther is impedimentes in the liuer and in the bowels. If the egeſtion bée

bloudy

bluddiſh, ther is vlceration in the guts. If the egeſtion loke lyke the ſhauing of guttes, beware then of an extreame fyre and debilitie of ẏ body. If a man be to laxatiue it is not good, for in ſuch perſones can be no ſtrength but much weakenes. If a man be not coſtiue and cannot haue a naturall egeſtion once in a day, he cannot liue long without ſickneſſe.

The 113. Chapter doth ſhew of burning in the Sunne.

EFfilla is the Latin word. In Engliſh it is burning of the Sunne. Sunne burning.

The cauſe of this impediment.

This impediment doth come thorow great heat of the Sun.

A remedie.

Take the oyle of Tarter and anoynt the face. For this matter loke in the Chapter named Pulchritudo.

The 114 Chapter doth ſhew of a kind of leprouſneſſe named the Elephanſy.

ELephas or Elepeantia be the Greeke words. In Latin it is named Cancer vniuerſalis. In Engliſh it is named the Elephancy, or the Olyphant ſickneſs, for an Olyphant is ſturdy and hath no ioyntes, and whoſoeuer that hath this kynde of Leprouſneſs can not moue his ioyntes and is ſtyffe: wherefore he is bedred and can not helpe himſelfe. A kinde of leprouſneſſe.

The cauſe of this infirmitie.

This infirmitie doth come of a melancholy humour, and may come of a groſſe and viſcus fleume.

A remedy.

Firſt purge the cauſe with pilles of Fumitory, or with Diacatholicon, and then cotidially as the pacient may beare, vſe ſtuphes wet and dry, and exhauſt no blood, and after the ſtuphes anoynt the ioynts with the oyle of Turpentine, and Netes foote oyle, and vſe Diarodon abbatis.

There is an other infirmitye named Elephancia, which is a ſwelling in the feete and legges, and the cauſe doth come as the other Elephancy doth, wherefore the matter muſt be firſt purged, and after that vſe cere clothes attractiue.

For Elmita, looke in the Chapter Lumbrici.

The 115 Chapter doth ſhew of the Conception of a childe.

Conception. EMbria is the Latin word. In Greeke it is named Embricō. In Engliſh it is a child conceiued in the mothers body, hauing not the perfect ſhape or liniments of a man or woman.

The cauſe of this matter.

The cauſe of this, is carnall copulation betwixt man and woman.

To preſerue this procreation, looke in the Chapter named Conceptio.

Vſe good meates and drinkes, and let ſuch women haue their luſtes, and beware of abhorſion.

The 116 Chapter doth ſhew of ſickneſſe.

Sickneſſe. EGritudo is the Latin word. In Engliſh it is named ſickenes, there be many manner of ſickneſſes, as it doth more largelyer appeare in the Chapter named Morbus.

The cauſe of this ſickneſſes.

Sicknelles doth come many wayes, as by forfeting & euill dyet, & to company with infectious people to eate & drinke, or colly with them, & it may come by the puniſhment of God.

A remedy.

If God ſend the ſickneſs I know no medicine. If it doe come other wayes, either it is hot or colde ſickneſſes. If it be hot ſickneſs, vſe the electuary of Roſes. If it be colde ſickneſſe, vſe, Diacalamint, & anoynt the body with the oyle Benedict, or with the oyle of Nardine. If it do come of a melancoly humour, or a decotion made of Epithemie is good.

For Emigranea looke in the Chapter named Hemigranea.

The

The 117 Chapter doth ſhew of ſpitting of foule corrupt matter.

EMpima or Empirema be the Greeke words. In Latin it is named Supputacio. In Engliſh it is named a collection or a gathering together of filthy matter in the breſt vpon Diafragma, ſpitting and coughing viſcus and filthy fleume. Filthy matter.

The cauſe of theſe impediments.

Theſe impedimentes doeth come of rume diſtilling from the head to the breſt, couering Diafragma.

A remedy.

Firſt make a Ptiſan with Hoore hound, and Enula campana rotes and Yſope, & ſo forth after the comon making of a ptiſaine, and after that vſe the pilles of Cochee, and anoynt the breſt with the oyle of Lawry mixt with butter.

For Enterocela, looke in the Chapter named Rupter.

The 118 Chapter doth ſhew of ſpitting of bloud.

EMoptoica paſſio be the Latin words. In Greeke it is named Hæmoptoicon pathos or Phthiſis. And the true Latin word is named Tabes. In Engliſh it is named ſpitting of blud Spitting of bloud.

The cauſe of this infirmitie.

This infirmitie doth come thorow ſome vicerous matter in the breſt or in the Lunges.

A remedy.

Firſt if age, time, and ſtrength will permit it, let the patient be let blond in a veine named Sophena, and abſtract a little blond out of Cephalica. And then after that let them vſe to eat milke or whay, & certaine times let them eat Triacle, & let them the which haue this paſſion beware of great labour or lifting, & venericus actes or ſtraying of the ſelues, & let them vſe to drinke the iuyce of the waters of Plantaine & ſaint Iohns wort, or vſe Purſlaine to eate it or drinke ỹ iuyce or water with Sugar. Alſo for this matter is good Spodium, Carabies, Roſes, Corall, Saunders, Sanguis draconis Saffron,

fron, Myrre, Sumacke, Coriander, Boole harmoniacke, Maſtix, Storax Calamint and ſuch like.

For Empirema loke in the Chapter named Empima.
For Emoroides, loke in the chapter named Hemorchoides.
For Emprosthotonus, loke in the Chapter named Spaſmos.
For Epatica a veyne, loke in the chapter of veynes named Mediana.

The 119. Chapter doth ſhew of the Mare, and of the ſpirites named Incubus, and Succubus.

The Mare. EPhialtes is the Greek word. Epialtes is the barbarus word. In Latin it is named Incubus and Succubus. In Engliſh it is named the Mare. And ſome ſay that it is a kinde of ſpirit the which doth infeſt and trouble men when they be in their beddes ſleeping, as Saint Auguſtine ſayth. De ciuitate dei. Cap. xv. and Saint Thomas of Alquine ſaith in his firſt part of his deuinitie, Incucus doth infeſt and trouble women, and Succubus doth infeſt men. Some holdeth opinion that Merlin was begotten of his mother, of the ſpirit named Incubus. Eſdras doth ſpeake of this ſpirit, and I haue red much of this ſpirit in Speculum exemplorum, and in my time at ſaint Albones here in England, was infeſted an Ancreſſe of ſuch a ſpirit as ſhe ſhewed me, and alſo to credible perſons, but this is my opinion that this Ephialtes otherwiſe named the Mare, the which doth come to man or woman when they be ſleeping, doth come of ſome euill humour, conſidering that they ỳ which be thus troubled ſleeping, ſhall thinke that they doe ſee, heare, and feele, the thing that is not true. And in ſuch troubles ſleeping, a man ſkarſe draweth his breath.

The cauſe of this impediment.

This impediment doth come of a vaporous humour, or fumoſitie ryſing out e from the ſtomack to the braine, it may come alſo thorow ſurfeting and dronkennes, and lying in the bed

bed vpright, it may come alſo of a reumaticke humour ſuppreſſing the brayne, and the humour diſcending doth perturbate ẏ hart, bringing a man ſleping into a dreame, to think that the which is nothing is ſomewhat, & to feele that thing that hee feeleth not, and to ſee that thing that hee ſeeth not, with ſuch lyke matters.

A remedy.

Firſt let ſuch perſons beeware of lying vpright, leaſt they bee ſuffocated, or dye ſodenly, or elſe at length they will fall into a madneſſe, named Mania, therefore let ſuch perſons keepe a good diet in eating and drincking, let them keepe honeſt company, where there is honeſt mirth, and let them beeware of muſing or ſtudying vpon any matter, the which wil trouble the brayne, & vſe diuers tymes ſternutations with gargarices, & beeware of wines and euery thing the which doth ingender fumoſitie.

If it bee a ſpirite. &c.

I haue read as many moe hath done, that can tell if I do write true or falſe, there is an hearb named Furga Demonũ, or as the Grecians do name it Ipericon. In Engliſh it is named ſaint Iohns wort, the which hearb is of that vertue that it doth repell ſuch malificiouſneſſe or ſpirites.

The 120 Chapter doth ſhew of a mans Liuer.

EPer is the Latin word. In Greek it is named Aeper. In Engliſh it is named a liuer, which is no other thing but a congealed blod, the which doth calify the ſtomake lyke the fier vnder a pot, and doth make digeſtion, and it is the third principall member in a man, in whom alſo reſteth the animall ſpirites, and whereas incipient perſons do ſay that a mans lyuer may waſt, it is not ſo, how bee it the liuer may haue diuers and many infirmities, as beate, water galles, carnelles and opilacions, and ſuch lyke diſeaſes. The liuer of his nature is hot and dryc. The liuer.

A remedy for heate in the Lyuer.

If the liuer bee hot, paine and heate is felt in the right ſide, and for it open the Epaticke veine, and exhauſt of it ii. or iii. vnces of blood, if age and ſtrength will permit it, and vſe to eate Diarodon with the Sirupe of Roſes. And for the heate of the Liuer is good Liuerwort, three kindes of Saunders, Dandelion, Southiſtle, Endiue, Cicory, and ſuch lyke.

If the Lyuer bee opilated.

If the liuer bee opilated, the face will ſwell, and paine will bee in the right ſide, wherfore cliſters bee good, & the confection of Fumitore. Alſo this is good for the liuer, the confection of Galingale, and the confection of Xiloaloes, alſo Pillule ſcomatice, and Pillule aggregate, bee good to mundify the Lyuer. Alſo Emplaſtrum ſtomaticum, and Sirupus de thimo, and if the liuer bee inflamed I haue ſhewed a remedy, and if the liuer bee weake, a playſter made of wheat is good, with Dialenicon, and ſo is Emplaſtrum Andromachi.

For Epatica paſſio, looke in the Extrauagantes in the ende of this booke.

For Epeniſtides, looke in the Chapter named Aegineta.

The 121 Chapter doth ſhew of the Peſtilence.

The peſtilence.

EPidimea is the Greeke word. In Latin it is named Peſtilencia, or Febris peſtilencialis, In Engliſh it is named the Peſtilence.

The cauſe of this infirmitie.

This infirmitie doth come either by the puniſhment of God, either elſe of a corrupt and contagious Ayre, and one man infected with this ſickneſſe may infect many men, this ſickneſſe may come alſo with the ſtench of euil dirtie ſtrets, of Channelles not kept cleane, or ſtanding puddles, and ſtinking waters, of ſeges, and ſtincking draughts, of ſhedding of mans blood, and of dead bodyes not duely buryed, of a great company being in a little or ſmall roome, or common

pilling

pilling plaſes, and of many ſuch lyke contagious ayres as bee reherſed in the Dietary of health.

A remedy.

The chiefeſt remedy that I owe know, is for euery man to ſubmit himſelfe to god, and then to amend our liuing, and to flee far from infectious places, & not to goe into the company of them which bee infected, or owe reſort to infectious perſons, & to beware of the clothes, or any other thing that doth perteine to ſuch infective perſons. Then vſe a good dyet in eating and drinking, and vſe perfumes in your chambers & houſes, goe not abroad in the open ayre, late in the night, nor riſe not earely in the morning, let the ſun haue dominion ouer the ground, to waſt & conſume all cõtagious miſtes and ayres, or you ariſe, and then ariſe and ſerue God which doth giue health to all men, and follow my counſell in this matter, as I haue ſhewed in the Dietary of health.

For Epiplocela looke in the Chapter named Ramex.

The 122 Chapter doth ſhew of the falling ſickneſſe.

EPilepſia is the Greeke word. Epilencia is the Barbarous word. In Latin it is named Conuulcio, or Morbus cõmicialis, or Morbus ſacer, or Morbus herculeus, or Morbus caducus. And in diuers regions it is named Morbus Mahometus, for Mahomet in whom the Turkes do beleeue, had the fayde ſickneſſe. In Engliſh it is named the falling ſickneſſe, or the foule ill. Alſo it is named in Latin Ira dei, and ſome do name it Pedon, and ſome doe name it Iaracionem. *The falling ſickneſſe.*

The cauſe of this infirmitie.

This infirmitie is engendred eyther of a reumatike humoor, or elſe of a groſſe and a colde winde, or elſe of a melancholy humour the which is bred in the hinder part of the head, or elſe of euill humours abounding in the ſtomacke, the which

which doth vapour and fume vp to the braine, opilating the vital ſpirits. Galen ſayth it is a cold humour the which doth opilate the celles of the brayne, vnto the tyme that Nature hath remoued the cauſe. There be thrée kinds of the falling ſickneſs, the firſt is Epilepſia, the ſecond is named Analepſia, and the third is named Catalepſia. They the which be infected with Epilepſia, in their falling ſhall ſome at the mouth, and this is the common falling ſickneſſe, and they the which hath Analepſia, when they dwe fall they ſhall defyle themſelues and not ſome at the mouth. And they the which hath Catalepſia, whether they bée taken open eyed, or halfe cloſed, for the time they ſhall ſée nothing, as it ſhall appéare in the Chapter named Catalepſis.

A remedie.

Vſe the confection of Diamuſti and Tiriaca diateſſeron, Sirupus de ſticades, Acetum ſquilliticum, Oximell ſquilliticum. Alſo the ointment of Philoſopher be good for the thrée kinds of the falling ſickneſſe, and other whyle purge the matter with Yerahermetis, and vſe the dyet as is ſpecifyed in the Chapter named Analepſia.

The 123 Chapter doth ſhew of Puſshes and Wheales.

A Wheale. EPinictides is the Greek word. In Latin it is named Puſtula nocturna. In Engliſh it is named a wheale or a puſh, whith doth riſe in the ſkin, the which is engendred in ỹ night.

The cauſe of this impediment.

This impediment doth come of euill dyet, or elſe of an euill humour proceéding from the liuer, or drincking late, or elſe of ſome venemous worme.

A remedy.

¶ Firſt refrayne for the occaſion of it, and touch not the matter, and it will goe away within two dates, if you nip or touch it, for one wheale you ſhall haue two.

The

The 124 Chapter doth ſhew of eructuacions or belchinges.

ERuctuacio, is the Latin word. In Engliſh it is named Eructuation or belching. Belchings.

The cauſe of this impediment.

This impediment doth come of ventoſitie or of ſower humours in the ſtomake.

A remedie.

If it do come of ventoſitie or flume. For it is good Confection de acetoſis. If it do come of a ſower humour in the ſtomake, then is the Confection of Galingale good, Diacinimum and the ſimple Oximell ſquilit.

The 125 Chapter doth ſhew of inflamacions of the eyes.

EPiphora is the Greeke word. In Latin it is named Inflamacio oculorum. In Engliſh it is named Inflamacion of the eyes. Paine in the eyes.

The cauſe of this infirmitie.

This infirmitie doth come of ſome ſalt humour, or elſe corrupt blod mixt with reume.

A remedy.

Firſt purge the head, and after that vſe gargarices, and beware of eating of Garlike and Onions, and ſuch thinges as is not good for the eyes or heade.

For Eriſipulas looke in the Chapter named Heriſipulas.

Eſchara is the ſcab or cruſt that lyeth on a ſore that commeth of burning made of ſome inſtrument by the induſtrie of ſome Phiſicion or Chirurgion.

The 126 Chapter doth ſhew of a hard puſh or whele.

EScara, or Eſſare or Eſſara be the Latin words. In Greeke it is named Aegineta or Epinictides, in Engliſh it is named a hard puſh, or a whele much lyke to ſtinging of a waſp, or a hornet, or a nettle, and ſome ſay it is the place that a man is burnt with a hot yron and not made whole. Wheles.

The

The cauſe of this infirmitie.

This infirmitie doth come of a ſalt flumatike humour or elſe of aduſted coller, or melancholy.

A remedie.

Take of the leues of Coleworts three handfuls, ſtamp it and temper it with hony, and make a playſter, and lay it to the place. Or elſe take Coriander ſéeds in ponder, and compound it with Dyle Oliue, and lay it to the place, and drink this drink. Take of Sumacke halfe an vnce, ſeeth it in rayne water, or in white wine, and drinck it warme.

For Eſthiſis looke in the Chapters named Senſus.

The 127 Chapter doth ſhew of an infirmitie corrupting the fleſh, ſinewes and the bones.

Putrifying of the fleſh.

Eſtiomenus is the Latin word. In Araby it is named Eſthiominos. In Engliſh it is when the fleſh, the ſinewes, and the bones bée putrified or corrupted. And héere it is to be noted, that theſe infirmities named Cancrena and Aſchachilus bée gradiant or concurrant with this aforeſaid infirmitie. For Cancrena is a way to Aſchachilo, and Aſchachilus is a way to Eſthiominos.

The cauſe of this impediment.

This impediment doth come of a corrupt melancoly humor, or elſe it doth come of ſome venemous matter corrupting the fleſh.

A remedy.

In this matter muſt bée vſed Cauteriſations, and to cleníe the place or places the water the which doth decener golde from ſiluer, and then vſe the medicines the which bée in the Chapter named Eſcara. In this matter a diet muſt bée vſed, the pacient muſt refraine frō contagious meats & drinkes, as new ale, new béere, hot wines, new bread, except it be 24 houres old. Alſo the pacient muſt eate no freſh béefe, nor no manner of waterfoules, bée they wilde or tame, or if they do vſe the water wᵗ vnclouen féete. Alſo Eles, freſh Samon, ſhell fiſhes, as Oyſters, Crabs, and Crauices, and ſuch lyke. Alſo dog

fiſh

ſiſh,Ray,Thornebacke, & ſuch lyke,bée good for any man that hath this impediment,or any other ſickneſſe and diſeaſe,and beéware of venerious acts,and looke that they bée laxatiue, and coſtiue,that hath this infirmitie or diſeaſe.

For Erica paſſio,looke in the Chapter named Febria hectica.

The 128 Chapter doth ſhew of ſterting in a mans ſleepe.

EXpergifactio ſompni bée the Latin words. In Engliſh it is ſterting in or out of a mans ſléepe ſodenly. Sterting in the ſleepe.

The cauſe of theſe impediments.

This impediment doth come of a melancholy humour or elſe of an angery or a fearefull heart, or elſe of a pencifull minde,or a fearefull dreame.

A remedy.

For this matter is nothing ſo good (béeſide god) as is the confection of Muske,and otherwhyle vſe Secamabin, and beéware in any wiſe to lye vpright,and not to goe to bed with a full ſtomake,and if the pacient doe grone in the ſléepe, awake him leyſurably.

The 129 Chapter doth ſhew of wheles or puſhes.

EXanthemata is the Greeke word. In Latin it is named Tumores puſcule in cute.And ther bée three kinds named in Latin,Morbilli vatiole,and Mentagra morbilli is named in Engliſh the Maſelles, Variole in Engliſh is named the ſmall pockes,for Mentagra,looke in the Chapter named Lichim. The Maſels and the ſmall pockes.

The cauſe of theſe impediments.

Theſe impediments may come of corruption of the blood, it may come of corrupt Ayre,and one man may infect another, moſt comonly this doth happen or come vnto yong perſons.

A remedie.

Firſt and chéefely kéepe the pacient warme,and in no wyſe let him goe or ſtand in the open ayre, drinck no drinck but that

that it be turned out of the cold, eate nothing but cheken or Mutton ſtewed for fiue or ſixe dayes. Alſo roche, whytings, playſe, or ſuch lyke is good to fæde of, beware of new ale, or bëere and wine, and vſe to eate Triacle or Petridatum.

The 130 Chapter doth ſhew of excrements.

Excrements. EXcrementa is the Latin word. In Engliſh it is theſe thinges the which bée digeſted and expulſed, and there be excremẽts of the egeſtion, of vryne of flume of coler, melancholy, of ſweat, of mylke in womans breaſts, of ſpitell, of the filth of the noſe, & filth of the eares. For this matter loke in the Chapters of euery prenominated impediments or ſicknelles.

The 131 Chapter doth ſhew in generall of all appoſtumacions.

Appoſtumacions. EXitura is the Latin word. Upon what word it is grounded, I cannot tell, but they which haue written vpon this word, doth ſay it is named euery Appoſtumacion, in the which is matter and filth, and ther be many kindes of theſe Appoſtimacions. The firſt is named Cammarate caurine, the ſecond is named Albir, or toplaria, and the third is Talpa. The firſt is named as I haue ſayd, Cammarate, and this is ingendred of an euill and corrupt fleſh, the ſecond is named Albir or toplaria, the which is moſt commonly in Children heades, the third is named Talpa, the which is engendred in the head vpon the ſkin penitrating the fleſh.

The cauſe with the remedy loke in the prenominated words or Chapters.

The 132 Chapter doth ſhew of excoriation.

Excoriacion EXcoriacio is the Latin word. In Engliſh it is named excoriacion, which is when the ſkin is away frõ any place of mans body, or elſe when a man ſhal ſée or take away vniuerſall or perticuler a mans ſkinne.

The cauſe of this infirmitie.

¶ This infirmitie maye come many wayes, as by ryding

ding,or going,or great labour,or by ſome ſore,or by ſkalding or burning,or els by fleying or pulling of a mans ſkin from him.

A remedie.

Anoynt the place with Vnguentum ſeriſinum,or waſh the place oft with the water of Roch alome,and then caſt vpon the place the ponder of a Poſt,and if once will not,waſh the place with the water of Roch alome, waſh the place then with white wine,and die the fine ponder of a Poſt,and ther is nothing wil ſkin ſo ſone as it will do.Peraduenture ſome perſons reading this boke, ſpecially this matter will laugh me to ſcorne,but for all that for ſkinning of a place ther is nothing ſhall ſkin ſo ſone as it will doe if it be died,except the place be to much vlcerated,but for a mans yerd & other ſecret places.I haue proued this ponder to be the moſt beſt. Looke for this matter in the Extranagants,

Thus endeth the letter of E.And heere followeth the letter of F.

The 133.Chapter doth ſhew of a mans face.

FAcies is the Latin word.In Greek it is named Proſopon. In Engliſh it is named a face, the which is the fayreſt thing that euer God made in the compaſſe of a fot,and it is a wonderfull thing to behold conſidering that one face is not like another.The face may haue many impediments. The firſt impediment is to ſee a man hauing no beard,& a woman to haue a berd.In the face may be moles, weartes the morphew,ale pockes,ſauce fleme,dandrife,ſkurfe,ſcabs,pockes, meſils, fyſtles, cankers, ſwellinges. For all ſuch matters looke in the Chapters of the infirmities. The face.

A remedy to mundify the face.

To cléere,to cleníe,and mundify the face,die ſtoues and bathes,& euery morning after keyming of the head,wipe the face with a Skarlet cloth,& waſh not the face oft,but once a

wéke anoint the face a litle ouer with the oyle of Caſtine,& vſe to eat Electuarie de aromatibus, or the confection of Anacardine,or the ſirup of Fumitorie,or the confection of Manna,& doe as it is written in the Chapter named Pulchritudo.

For Faſtidium,loke in the Chapter named Abhominacio ſtomachi.

For Fauces.loke in the Chapter named Branchos,& in the Extrauagantes,in the end of this booke.

For Fatigacio, loke in the Chapter named Laſſitudo, & in the Extrauagantes,in the end of this booke.

The 134 Chapter doth ſhew of a kinde of Scalles named Fauus.

A kinde of Scalles.

FAuus is the Latin word. In Engliſh it is ſcabbes in the ſkin of the head, like to an impediment named Acor, but the holes of Fauus is much more bigger then Acor is.

The cauſe of this impediment.

This impediment doth come thorow great humiditie in the head,or it may come of a ſalt humour.

A remedy.

Firſt ſhaue or cut away the haires of the head. Then take of Ceruſe,of ſote of the chimney,of Vineger,of ech an vnce, compound this together with the oyle of nutes, and anoynt the head,or els take of Doues dung.ii. vnces,of Chalke halfe an vnce,of ponder of Muſtar ſedes an vnce, of Water halfe an vnce, confect or compound all this with ỹ oyle of Nutes and vineger,and anoynt the head.iii.or iiii. times.

The 135 Chapter doth ſhew of the kindes of Feuers in generall.

Feuers.

FEbris is the Latin word. In Greeke it is named Piretos. In Engliſh it is named a Feuer of an Ague. A Feuer is an vnnaturall heat grounded in the hart and liuer,ſetting all the bodye out of temper or temperaunce. And there be twentie kindes of Feuers. Firſt is Febris Ephimera, otherwiſe named

named Febris diaria, then is Febris cotidiana, Febris interpolata, Febris terciana, Febris quartana, Febris ſinochos, other wiſe named Febris continua, then is Febris ſinocha. Febris homothena, Febris augmaſtica, Febris epomaſtica, Febris cauſon or cauſos, or Febris ardens, then is Febris putrida, or humoralis, Febris emphiſodes, Febris emitricea, Febris epialtes, or Febris epiala, or Febris epialia, then is Febris lipparia, Febris tetrathea, Febris erratica, Febris hectica, and Febris peſtilencialis, for all theſe Feuers ſhall in their Chapters following, and there you ſhall ſee the Engliſh words for theſe aforeſayd Latine wordes.

The 136 Chapter doth ſhew of a Feuer named the Ephimer Feuer.

Ephimer Feuer.

FEbris ephemera be the Greeke words. Febris diaria be the Latin wordes. In Engliſh it is named the Ephimer Feuer, And this Feuer is the cauſe of all other Feuers. This Feuer doth take his name of a beaſt, ſome ſay it is a fiſh, ſome ſay it is a worme the which doth die that day that he beginneth to line. So they the which hath this Feuer, the Feuer doth dye that day in the which he doth infect any man. And if this Feuer continue anye longer then a day, or an houre paſſing his courſe, then it runneth into ſome other kinde of Feuers.

The cauſe of the Epthimer Feuer.

This Feuer doth come by inflation of the ſpirites vitall, naturall, & animal, if this Feuer doth come of the vitall ſpirites, it doth come thorow anger, or wrath, thought or ſorrow, or els of extreme heat, or cold, if it doe come by the ſpirites naturall, it doth come by great hunger or thurſt, or els by eating or drinking of hot meates or drinkes, or els of breaking of a dyet, or by ſurfeting, or by repletion, eating diuers

meates & drinking sundry drinkes, lares, and costiuenes, great abstinence, watching, and wearines of riding or going, & venerious actes, in such like may be the occasion of this feuer.

A remedy.

The chiefest remedy is for euery man to order and rule him selfe in a temperance, and neither for friend nor foe, to eate nor to doe the thing the which he doth know by experience should hurt him, and then vpon this Ephimer feuer, no other feuers will follow nor spring.

The 137. Chapter doth shew of a cotidian Feuer.

A cotidian. FEbris quotidiana be the Latin wordes. In English it is named a quotidiane, the which doth infect a man euery day.

The cause of this feuer.

Euery quotidiane is ingendred of a salt fleume or of a swéet fleume, or els of sower fleume. If it bée ingendred of a salt fleume, the patient shal be in great heat, and will be thirsty. If it be come of swéet fleume, the patient will be sompolent, dull and heauy, and his stomache will abhorre meates and drinkes, hauing tast or talage to comfort the palat of the mouth. If it doe come of sower fleume the patient shall haue paine in the stomake, and euer is disposed to vomiting, & the coldnes of the feuer will be great, & the heat little.

A remedy.

First purge salt fleume, and vse a Prysan. And if it doe come of swéet fleume, Diacalamint with Oximell squilit. And if it doe come of sower fleume, vse Diatriapiperion with water Diuretike.

A pendex to the aforesayd Chapter shewing of a feuer interpolate.

Interpolate feuer. FEbris interpollata be the Latin wordes. In English it is named an interpolate feuer. And there bée three kindes, simple, double, and treble. A simple interpolate feuer doth infect a man once in a day. A doble interpolate feuer doth infect a man

man twiſe a day. And a trible interpolate feuer doth infeſt a man thryſe a day. For a remedy lowſe amongſt theyr kindes of feuers as they be here before & after ſpecified.

The 138. Chapter doth ſhew of a feuer Tercian.

FEbris terciana be the Latin wordes. In Engliſh it is named a feuer tertian, the which doth infeſt a man euery ſecond day, and there may be a double tercian. A tertian Feuer.

The cauſe of this impediment.

This feuer doth come of coler, and it doth differ from a feuer cauſon, for a feuer tercian doth operate, or worke his malice in the veynes, & the feuer cauſon doth work his malice in the concauitie of the liuer, & the lunges, & about the hart.

A remedy.

The medicines the which doth helpe the feuer cauſon, will help a feuer terciane. Firſt purge coler, and three or foure houres before the fit doth come, I doe thus. I cauſe a man to lye in his doublet, and a woman in hir waſt cote then doe I cauſe them to put on a payre of gloues, & with two garters I do bind the wriſtes of the armes and doe lay their armes and hands into the bed, & doe caſt on clothes to bring them to a ſwete before the fit do come three or foure houres, & out of Goſe quilles one put into an other, they doe take theyr drinke, becauſe they ſhall take no ayre into the bed, then I do giue them firſt an ale brue, & ſuffer them to drinke as much Poſſet ale as they will, & when the burning doth begin, I do withdraw the clothes, and thus I doe three courſes, and haue made many hundred whole, but their god dayes I doe not ſuffer them to goe into the open ayer.

The 139. Chapter doth ſhew of a Feuer quartaine.

FEbris quartana be the Latin wordes. In Engliſh it is named a feuer quartaine the which doth infeſt a man euery third day, that is to ſay, two dayes whole and one ſicke, and there may be a double quartayne. A quartayne.

The cauſe of this impediment.

This impediment or Feuer doth come of melancholy, or els of coler adusted, & if the blache Jawnes be concurrant with it, it is a difficult ſickнes to make one whole.

A remedy.

Firſt purge melancholy, and vſe the pilles of Jnde once or twiſe a weke, & take oft of the Sirup named in latin Sirupus de thimo, and for the heat, and for the inflation of all manner of Agues, or Feuers, vſe the infection of prunes, and a Julib of violets. And in all manner of Feuers, firſt purge the cauſe, for euery Feuer either doth come of the malice of blod or of fleume, or of coler, or els of melancoly. It may come alſo of mixt humour, & doe as I haue reherſed in a Feuer tertian. Febris acuta et continua, all is one, and that thing that will help Sinochos, will help this.

The 140. Chapter doth ſhew of a continuall Feuer named Sinoch.

Sinoch feuer. FEbris Sinochos is the Greeke word. In Latin it is named Febris ſinocha, or Febris continua. In Engliſh it is named a continuall Feuer. Sinochos is derued out of 2. wordes, ſinne that is to ſay without, and Choos which is to ſay trauell, & that is as much to ſay as Feuer without reſt.

An other feuer.

Sinoch feuer. There is another Feuer named Febris Sinocha the which doth differ from the Feuer Sinochos. For this Feuer Sinocha hath interpolation that is to ſay, ſome reſt or interpolation. And there be three kindes of the Feuer Sinochos, which be to ſay, Homothena, Augmaſtica, Epamaſtica, and how a man ſhall know the one from the other.

Hemothen feuer. Febris Homothena.

Hee that hath this Feuer hath a dimme and a ſwart vrine.

Augmaſtick feuer. Febris Augmaſtica.

Whoſoeuer hath this Feuer hath a blewiſh vrine or water.

Epamaſticke feuer. Febris Epamaſtica.

Whoſoeuer hath this Feuer hath a red bright vrine, and the

Feuer

ſeuer will increaſe, & it will not in Augmaſtica, for the water is thicke in the bottom, and that doth ſignifie health.

The cauſe of theſe ſeuers.

Theſe ſeuers doth come of abundance of bloud, or els of putrified blod. And then the ſkin will be dankiſh, & all the body will be out of temper, ỹ face wil ſwell, ỹ eyes will be rediſh, & the vrines will be ful, & the vrine wil be red with great ſpũe.

A remedy.

Firſt if age, time, & ſtrength will permit it, be let bloud in a veine named Mediana. And if the pacient be dry or thirſtye, vſe the electuary of prunes with the ſirup of Acetoſe. And if ỹ pacient cannot ſlepe, make a dormitary. Take of the leues of Henbane 2. handfuls, of the leues of Mandragore an hãdful, ſtamp both together, & put them in a cloth & lay it to the temples & forehead. or els take a ſcarlet cloth & inting it into the ople of Roſes & vineger, & lay it ouer the head, or els take tow & perfume it with frankenſence, & lay it hot to the head and tempels, & morning and euening vſe this fomentacion to the feete. Take of violet flowers or leues ii. handfuls, of Roſes leaues, of malowes, of either of them ii. handfuls, of barley 3. handfuls, ſeeth all this in running or raine water, & thẽ make this Epithime. Take of the iuyce of nightſhad halfe a pint, of red ſaunders, and white ſaunders an vnce, of Camphire ii. drames, of roſes leues an vnce, of roſe water as much as wil ſuffice, compound all theſe together with a blew or a ſcarlet cloth, lay it to the right ſide. And if the Feuer do cauſe conſtipacions, vſe Cliſters or els ſuppoſitors. And if age, time and ſtrength will permit it, open a veyne named Mediana, and exhauſt an vnce or two of blod as the pacient is of ſtrength. If it be a man, take a veyne in the right arme. And if it bee a woman open the veine in the left arme, & vſe this diet, eate no groſſe or contagious meates, and abſtayne from drinking of new ale, new beere and wine, eate no eles, Egges, nor freſh Samon, nor ſhell fiſh, nor the fiſh the which doth adhere to the fingers.

A dormitarie.

Fomentation

Epithime.

A dyet.

The 141. Chapter doth ſhew of a feuer named Cauſon.

Cauſon Feuer. FEbris cauſon or cauſos be the Greeke wordes. In latin it is named Febris ardens. In Engliſh it is named the Feuer Cauſon, which is one of the worſt Feuers that can be.

The cauſe of this Feuer.

¶ This Feuer doth come of coler, and doth differ but little from a Feuer tertian, conſidering that the matter is in the concauitie of the lyuer, & therefore the Feuer Cauſon is more vehement and ſharp then a terciane, and the mouth of the pacient haning the Feuer Cauſon is very dry, and the vrins is as red as fier.

A remedy.

Firſt purge coler with Caſſia fiſtula, & extince ỹ ithirſt with the ſirup of Violets or Roſes, or with the water of Goordes, & rub the wriſtes & the hands with the water that prunes be ſodden in, & doe as I haue written in the Feuer tercian.

The 142 Chapter doth ſhew of the putrified Feuer.

Putrified Feuer. FEbris putrida or humoralis be the latine wordes. In Engliſh it is named the putrified or humorall Feuer.

The cauſe of this Feuer

This Feuer may come many wayes. It may come by the feruent heat of the ſunne, and the ayer, it may come by inordinate labour, or by great riding, or great labour in going, it may come by ſurfeting or contagious meats eating, it may come by to much drinking, ſpecially drinking of hot wines, it may come by diſordering of a mans diage, that he hath ben accuſtomed to doe, it may come by diſordering of any of the foure humours, as well by ſlepe as by exceſſe of meate or drinke as by labour, wherefore if this Feuer take any principall humour, as blond or fleume, coler or melancholy, then this Feuer doth take of other names of Feuers, as it appeareth here among the Feuers.

A reme-

A remedie.

First vse good diet, and eate good meate, and little at a time, drink no wines, vse temperate drincking, & drinck posset ale, made with cold hearbs sodden in it, goe not in the open ayre, vse to drink of a Pitisane, or else take of ye iuice of Grapes, of the water or iuice of Sorell, or the iuice of Pome Garnades, of each halfe an vnce, of white vineger a quarter of an vnce, of suger plate 3 vnces, boile this together ouer a soft fire, & lay it vnder the tongue diuers times, & take some of it inward.

The 143 Chapter doth shew of the Emphisode feuer.

FEbris emphisodes is the Greeke word. In English it is named the Emphisode Feuer. Emphisode Feuer.

The cause of this feuer.

This Feuer doth come of vehement heat, the which thorow inflacions doth cause wheles and scabs to bée in & about the mouth.

A remedy.

First qualifie the heate of the liuer and the stomake, with cold hearbs, as the complexion of the pacient is off, giue no churlish hearbe nor medicine to a gentle complexion, or to them the which hath béene with meates & drinks laciuiously educated, let euery complexion haue medicines ministred according to theyr nature, education, and strength, and for the Feuer policie must bée taken for the safetie of health, among other Feuers rehersed and shalbée expressed.

The 144 Chapter doth shew of the Emitricke feuer.

FEbris hemitricea is the Greeke word. The Barbarous word is named Emitricia. In English it is named the Emitricke Feuer. Hermitrick Feuer.

The cause of this feuer.

This Feuer doth come of a colerick humour mixt wt fleume.

A remedy.

First purge coler and flume as it is specified in the chapters of Coler and flume, & vse a good dyet, and bée ware of open

ayre into the time the pacyent bée whole, and ſweates in a mans head bée good, for this Feuer, and all other Feuers taken béfore the Feuer doth come.

The 145 Chapter doth ſhew of a Feuer named the Feuer Epiale.

Epiall Feuer. FEbris epialtes is the Greeke word. Febris epialia may bée taken for the Barbarous word, and the Latin word. In Engliſh it is named the Epiall Feuer, and ſome doo name this Feuer Febris epiala, Epi that is to ſay aboue, and Algor that is colde.

The cauſe of this feuer.

This Feuer doth come of a groſſe flumatick matter, cauſing the interiall parts of the body to burne, & the exteriall parts of the body to bée cold, opilating the pores, the which doth prohibite that the fume cannot bée diſolued, and this Feuer cauſeth the pacient to bée thirſty, and the tongue to be rough and out of taſt.

A remedy.

Firſt purge groſſe flume with the ſirup Acetoſe, & after that take a dram and a halfe of the pils of Sarcocoll, and the pils of Coloquintida, & doo as it is written in the Feuer Tercian.

The 146 Chapter doth ſhew of the Lypery Feuer, I doe not ſpeake of the Leproſe ſickneſſe.

Lipery feuer FEbris liparios is the Greeke word. In Latin it is named Febris liparia. In Engliſh it is named the Lypery Feuer.

The cauſe of this Feuer.

This Feuer doth come of a hot colericke humour mixt with corrupt flume, cauſing the inward parts of the body to bée colde, and the outward parts to bée hot.

A remedie.

Firſt purge the ſuperfluite of Coler with Pillule ſtomatice, and before the firſt or ỹ ſecond courſe come, ſweat iii. or iiii. houres, and goe not in the open ayre, and kæpe a good dyet, and vſe in the ſweat to drinck poſſet ale, or elſe a Piſane.

The

The 142 Chapter doth ſhew of the Tetrach Feuer.

FEbris tetrathea, be the Phiſicke wordes. In Engliſh it is named the Feuer Tetrath, and this Feuer may bée as wel in a perticuler member as vniuerſall. Tetrach Feuer.

The cauſe of this feuer.

This Feuer doth come of the dragges of Melancholy, or of the iuyce of melancholy, the which iuyce is putrified or not putrified, if it bée not putrified eyther it is vniuerſall, or elſe it is perticuler, if it bée perticuler it is in a perticuler member, if it bée in the whole body, it doth ingender the blacke lawnes, if it bée in a perticuler member it doth ingender an impoſtume named Scliros, and there will bée a payne in the ſplene, and the pacient will bée cold, & oft yeane or gape, if this Feuer bée putrified, eyther it is vniuerſall or elſe perticuler, if it bée vniuerſall it doth ingender the Feuer quartayne, if it bee perticuler it doth ingender Feuer quartayne, if it bée perticuler it doth ingender Feuer quartayne not behement nor perticulus.

A remedie.

Firſt purge melancoly with the pilles of Inde, and the pilles of Sebely, and the pilles made of Lapides lazule, & then loke for a remedy in the Chapter of the infirmities prenominated, ſpecially in this Chapter named Febris quartana.

The 148 Chapter doth ſhew of the Erraticke Feuer.

FEbris erratica et commixta, bée the Latin wordes. In Engliſh it is named the Erraticke and commixt Feuer. Erraticke Feuer.

The cauſe of this feuer.

Theſe Feuers doth come of two cauſes. The one doth come by the indencion or ſickneſſe of blod, and the other doth come

come of color & flume not naturally, & if any of theſe feuers dw continue in a man, at length they will come to a feuer.

A remedy.

If it dw come of intenciō of the blwd. Firſt purifie the blwd, as it doth appēre in ỳ Chapter named Sanguis, if it do come of coler & fleme, purge coler & flume, as it doth appēre in the Chapters named Coler & Flegma, & vſe Suppoſitors and Cliſters, and vſe boring betwixt the ſhoulders, & certaine times exhauſt blwd out of the veines named Cephalica, Madiana, Sophena, and Cardiaca, in porcion as the pacient is of age and ſtrength, and vſe this ſirup. Take of Endiue, and of Letuſe of each an vnce, of the flowers of water Lillies, & of the flowers of Lillies, of each halfe an vnce, of the Juyce of Pome Garnades two vnces, make a ſirupe of this and eate it, and this is gwd for all hot Feuers.

The 149 Chapter doth ſhew of the feuer Eticke.

Eticke feuer. FEbris hectica bē the Greeke wordes. The Latins doth name it Hectica paſſio. The Barbarous perſons with ſome Latiniſt doth name it Febris etica. In Engliſh it is named ỳ feuer Etick or Etick paſſion, or one of the kinds of a conſumptiō, for this Feuer doth conſume the naturall humidity of man, that is to ſay, it doth conſume blwd, and ſo conſequently nature.

The cauſe of this feuer.

This Feuer may come many wales. Firſt it may come by tw much medling with a woman, or elſe thorow long continuance of ſome ſickneſſe, or elſe it may come by extreme labour, or elſe thorow debilitie of ſome of the principall members, the Arters, ſinewes, and veynes. And there bē three kindes of this Feuer. The firſt is a vehement heat the which is in the blwd, the which blwd doth run in the artures and veines, heating the hart and the other members. The ſecond is an ardent heate inflaming the principall members thorow the caliditie of the blwd. The third doth ariſe and dryes wp the naturall humiditie in man.

A remedy

A remedy.

Firſt qualifie the heat of the blod with cold herbs ſodden in poſſet ale, or vſe a Ptiſane & vſe the confection of Anacardine, and troces of Camphire, and a decoction of Mayden hayre is good, & vſe a good diet, & take reſtorative meates and drinks, or elſe take the confection made of the ſtones of a Fox, Locſanum, troces of Camphire or the oyle of ſweet Almons.

The 150 Chapter doth ſhew of the Feuer peſtilence.

FEbris peſtilencialis be the Latin words. In Greeke it is named Epedimea. In Engliſh it is named the feuer peſtilence and this Feuer is the moſt venemous of all other feuers, and doth moſt infect. The peſtilence feuer.

The cauſe of this feuer.

This feuer doth come many waies, either by infection of the ayre, or one man infected doth infect an other, as it doth appeare more largely in the Chapter named Epidimia.

A remedie.

For a remedy loke in the Chapter named Epidimea, and in the Dyetary of Health.

The 151 Chapter doth ſhew of an euill feuer the which doth comber yong perſons, named the Feuer lurden.

AMong all the Feuers I had almoſt forgotten the Feuer lurden, with the which many yong men, yong women, maydens & other yonng perſons bee ſore infected now a dayes. The Feuer Lurden.

The cauſe of this infirmitie.

This Feuer doth come naturally, or elſe by euill and ſlouthfull bringing vp. If it bee come by nature, then this Feuer is vncurable, for it can never out of the fleſh that is bred in the bone, if it bee come by ſlouthfull bringing vp, it may bee holpen by dilligent labour.

A remedie.

There is nothing ſo good for ỳ Feuer lurden as is Vnguentũ baculinum, that is to ſay. Take a ſtick or wand of a yeard of length and more, & let it bee as great as a mans finger, and with

with it anoynt the back & the shoulders well, morning and euening, & do this xii. daies, & if this Feuer will not be holpen in that time, let them beware of wagging in the galowes, and whiles they do take their medicine, put no Lubber wort into their potage, and beare of knauering about their hart, and if this will not help, send them to Newgate, for if you will not, they shall bring themselues thether at length.

The 152 Chapter doth shew of a mans Gall.

The Gall. FEll is the Latin word. In Greeke it is named Cholæ. In English it is named a Gall, and it doth lye vpon the Liuer lyke a bladder, hauing a thin skin easy to breake, and it is named Cistafellis, and that that is within, is named Fell in Latin. In English it is called the Gall. In this matter if ther be any colones let them be ware of themselues, considering that the skin of ỳ Gal is easy to breake, but such men be at a great vantage of other men, for they ỳ which hath their Gals brake shal neuer be drowned in good ale except ỳ they be dronken.

The 153 Chapter doth shew of a dead childe in a womans body.

A dead Childe. FEtus mortuus ber the Latin words. In English it is named a dead childe in a womans body.

The cause of this infirmitie.

This great displeasure may come to a woman many waies, by great sickneſſe, or ert meame wought, by a fall, or a stripe, or such lyke.

A remedy to expell a dead Childe.

First giue to the woman a Purgation, or els two Purgations, as she is of strength and able to beare it. Then make a fine fumigation after this maner: Take of Malowes three handfuls, of March, of Camomill, of each of them two handfuls, of Fenugreeke three vnces, seth all these together in a gallon & a halfe of faire water, & the water being seething hot let the woman sit ouer it in a close Chayre or stoole halfe an houre and more, and after let the Midwyfe do hir dewty.

The 154 Chapter doth shew of stench or euill

ſauour that may come out of a mans mouth or noſe, or the arme holes.

FEtor oris, or fetor narium, or fetor aſſellarium, be the Latin wordes. In Engliſh it is named ſtench of the mouth, ſtench of the noſethrilles, and ſtench of the arme holes. Stinking breath.

The cauſe of this infirmitie.

This infirmitie doth come diuers waies, if it do come out of the mouth or noſethrilles, either it doth come out frō the head or ſtomake, or by ſome rotten teth, if it do come from the arme holes, it doth come of rankneſſe of blod.

A remedy.

Vſe euery morning and after meate to eate foure cloues, and kepe one cloue in the mouth, and clenſe the blod, as it doth appeare in the Chapter named Sanguis ſoke ſpecially in the Chapter named Anhelitus.

The 155 Chapter doth ſhew of fleume.

FLeuma is the Greeke word, Flegma is the Latin word. In Engliſh it is named fleume, the which is a naturall humor in man, how be it, it is but an humour halfe decocted, and there be foure kindes of fleume. The firſt is natural fleume which is ſalſet or ſwet, and naturally it is cold and moyſt, but for as much as this fleume which is ſwet, gree for gree, is hot and moiſt like the Ayre, therefore out of fleume is blod derined. The ſecond fleume is named ſalt fleume, the which is dry and is corrupt with coler. The third is tart or ſower, the which is cold and dry, and corrupted with Melancholy. The fourth is vitrious or glaſſy, the which is ingendred of to much cold and of congulacion of Melancholy. Fleume.

The cauſe of this fleume.

Ariſtotle ſayth that fleume is the ſuperfluitie of meates that is not digeſted. And I do ſay that fleume is ſubſtance of the meates and drincks that be digeſted, of the which is engendred blod, which is the lyfe of man, for without blod no man can lyue.

A remedy.

Peralo-

Peralogodion doth purge fleume, and ſo doth pilles of Turbyth, or pilles of Euforbium, or pilles of Sarcocoll, or pilles of Coloquintida, and pillule Stomatice, or pilles of Serapine doth purge dyuers fleumes, and pilles of Cochee doth purge the head and the ſtomake, and the ſirupe of Fumitory doth purge groſſe and viſcus fleume, and a decoction of Althaſce is good for all fleumatike men, & let all fleumatike perſons beware of eating of raw apies, & of colde taking in their feete, and of late drinking, & late ſitting vp, & let them not ryſe to early in the morning, for they muſt haue much ſléepe.

The 156 Chapter doth ſhew of an impoſtume named Flegmon.

Apoſtume. FLegmon is the Greeke word. In Latin it is named Apeſtema calidum, or Perticulare: In Engliſh it is named an impoſtume or an inflacyon ingendred in a perticuler place, and it is very hot and burning, and doth ſwell.

The cauſe of this infirmitie.

This infirmitie doth come of abundance of corrupt blod, or elſe of a melancholy humour, if it bee come of abundance of corrupt blod, it is named Heriſipola, and if it bee come of melancoly, it is named Sephitos, which is an intollerable paine

A remedy.

For both of theſe matters phlebothomy and purgacions is good, if ſtrength, age, and time will permit it. And after that if it bee come of melancholy, take of Oyle Oliue an vnce, of wheaten Bran an handfull, compound both together, & make a playſter, purge the matter with pilles of Inde, and with Pillule Lucis of both kindes, and the pils made of the Lazule ſtone, and pilles Sebely. And if it bee come of abundance of corrupt blod, vſe the confection of Anacardine, and make a playſter with the white of fine egges, and of the oyle of Roſes, and with Tow make a playſter.

The 157 Chapter doth ſhew of Chaps in a mans body.

Chappes. FIſſura is the Latin word. In Engliſh it is named a chap or chappes being in the lips, tongue, hands & feete of a man.

The

The cauſe of this infirmitie.

This infirmitie doth come of a dry humour, of a march wind or els of ſome other hot cauſe, or hot windes.

A remedy.

Take of the oyle of ſwet Almons an vnce, and anoynt the place. And any of theſe thinges following is good, the pouder of the rines of Pome Garnades, the mary of a Calfe, or of a Hart, the fatnes of a Capon, goſe, or ducke, and ſuch like.

The 158 Chapter doth ſhew of a Fyſtle.

FIſtula is the Latin word. In Greeke it is named Seruix. In Engliſh it is named a fiſtell, the which is a corrupt appoſtumacion in a veine, or a fiſtle is an vlceration long & ſtraight, and moſt commonly it will be in a mans foundement. Fyſtle.

The cauſe of this infirmitie.

This infirmitie is ingendred either by a wound or a ſore, or by corruption of ſome euil humours, & it may come by nature.

A remedy.

Firſt open the orifice of the Fyſtle, and then mundifie it with white wine, in the which ſeth two vnces of the pouder of Yreos, or els mundifie it with the iuice of Plantaine, with Boole armoniake, or els take of Ariſtology that is round, of Phentaphilon, of each an vnce, make pouder of them, & mix the pouder with Hony, & then make tents & put them into the Fiſtle, & than take the egeſtion of a man, & burne it, & make pouder of it, and with the pouder of pepper, lay the ſubſtance over the Fiſtle. Alſo Vuguentum egipciacum doth mundifie a Fiſtle, & Yeralogodion ruffe doth purge the matter, and Diaphenicon doth make whole the infirmitie, & the oyle of egges is good.

Fiſtula cimbalaris is a pype in the throte the which doth moliorate a mans voyce or breſt.

The 159 Chapter doth ſhew of a ſickneſs named ficus in Ano.

FIcus in ano be the Latin words. In Engliſh it is named a figge in a mans foundement, for it is a poſtumacion like A figge.

a figge or a lumpe of fleſh in the longation like a figge. And ſome men ſay it is a lumpe of fleſh like a figge growing in the longacion which is in the foundement.

The cauſe of this infirmitie.

This impediment doth come of a melancoly humour the which doth diſcend to the longacion or fundement.

A remedy.

Firſt purge the matter with the confection of Hameke, or with the pilles of Lapides lazule, or with Yera ruffini, than take of the pouder of a dogs head burnt, & mixe it with ỹ iuice of Pimpernell, and make tentes & put into the foundement.

The 160 Chapter doth ſhew of Flebothomy or letting of bloud.

Letting of bloud.

FLebothomia is deriued out of two wordes of Greeke of Flebi, that is to ſay a veine, & Temno, that is to ſay opening or cutting, ſo that Flebothomia is opening or cutting of a veyne. In Latin it is named Minucio ſanguinis. In Engliſh it is named letting of bloud, there be two wayes, one in opening of a veine, and the other is by boring or cupping. Here I do aduertiſe euery Chirurgion, how, whan, and at what time they doe let any man bloud, except that they doe know the operation of the ſignes, and do conſider the age & ſtrength of the pacient, & for what manner of diſeaſe the pacient ſhuld be let bloud.

For Fluxus, loke in the Chapter named Diarthea.

For Fluxus ſanguinis, loke in the Chapter named Sanguis.

The 161 Chapter doth ſhew of a wheale named Formica.

Wheale.

FOrmica is the Latin word. In Greeke it is named Mirmichia. In Engliſh it is named a little wheale growing out of the ſkin, ſome doth call this ſickneſſe in Latin Formica milliaria

milliaria,as who ſhould ſay briefely biting of Amites,or Piſmares,or Antes,for this infirmitie doth take his name of an Ant,or Piſmare, or Amit, all is one thing,& why this ſickenneſſe is ſo called,is becauſe the ſimilitude is like the biting of an Aut,&c.And there be three kindes of this infirmitie, the firſt is running,the ſecond is corroding or eating,& the third is named Formica milliaris, the which I doe take it for the ſingles,loke in the Extrauagantes for that word.

The cauſe of theſe infirmities.

Theſe infirmities doth come of diuers humours,he that is running doth come of coler,he that doth corrode or eate,doth come of coler aduſted,and the laſt doth come of melancholye mixt with ſalt fleume.

A remedy for the firſt.

Firſt purge the cauſe,and then for the firſt take the electuary of the iuyce of Roſes,as well interially as exterially& vſe it.

A remedy for the ſecond.

The cauſe purged,than take the confection of Hamech interially and exterially.

A remedy for the third.

Firſt take of the pilles aggregated, and of the pilles of Fumitory, of either of them a dram, and take of Houſelecke, and of the flowers of Neunifer,other wiſe named water Lilies,and of Lettuſe leues, of either of them an handfull, bray them together with white wine and make a plaiſter of it, and vſe it.

Furfur or Furfures,is named dandruffe or ſkurfe,or little ſcales like to otmele or bran, the cauſe and the remedy you ſhall finde in the Chapter named Acor. Dandruffe.

The 162 Chapter doth ſhew of an hard impoſtume vnder a mans arme.

FVgila is the Latin word. In Engliſh it is named an hard impoſtume vnder a man or womans arme hole, or there about. Apoſtume.

The cauſe of this infirmitie.

¶This infirmitie doth come of a melancoly humour, and otherwhile it may come of a flemmatick matter, conuerted to hardnes.

A remedy.

Firſt purge the matter with Diaturbith or with Yera ruffini, and after that vſe the medicines the which is in the chapter named Scrophule.

For Freniſis looke in the Chapter named Frenitis.

For Formiculus looke among the kindes of impoſtumes, the which is ingendred of an euill and groſſe blond.

Thus endeth the letter of F. And heere followeth the letter of G.

The 163 Chapter doth ſhew of Ioy or Mirth.

Mirth. GAudium is the Latin worde. In Engliſh it is named Ioy or Myrth. In Greeke it is named Hidonæ.

The cauſe of this Myrth.

¶Myrth commeth many wayes, the principall myrth is when a man doth liue out of deadly ſinne, and not in grudge of conſcience in this world, and that euery man doth reioyce in God, and in charitie to his neyghbour, there bée many other myrthes and conſolacions, ſome being good & laudable, and ſome vituperable, laudable myrth is one man or one neyghbour to be merry with an other, with honeſtie & vertue, with out ſwearing or ſlaundering, and ryballdry ſpeaking. Myrth is in Muſicall inſtrumentes, and ghoſtly and godly ſinging, myrth is when a man liues out of debt, and may haue meate and drinke and cloth, although hée haue neuer a peny in his purſe, but now a dayes he is merry that hath Golde and ſilner, and ritches with lechery, & all is not worth a blew poynt.

A reme-

A remedy.

I do aduertiſe euery man to remember that he muſt die, how, whan, and what time he cannot tell, wherfore let euery man amend his life and commit himſelfe to the mercy of God.

For Gala, loke in the Chapter named Lac.

For Gangina, loke in the Chapter named Tubercula.

The 164 Chapter doth ſhew of crokednes or curuitie in the backe or ſhoulders.

Croked ſhoulders.

Gibboſita is the Latin word. In Engliſh it is named croked nes of ỹ back or ſhoulders, making a mã to go ſtoopingly.

The cauſe of this impediment.

This impediment doth come either by nature, or by ſome humour or ſickneſſe, or els of ſome bruſe, or a ſtripe or ſuch like thinges.

A remedy.

If it doe come by nature, the impediment is vncurable. If it doe come of an humour or ſickneſs or a bruſe, take of the oile of Lilies, & of the oile of Caſtory, of either an vnce, & anoynt the backe or ſhoulders, and drinke Oximell compound, &c.

For Gingiue, loke in ỹ Extrauagants in the end of this booke.

The 165. Chapter doth ſhew of Carnelles in the fleſh.

Carnels.

Glandule is the latine word. In Greeke it is named Antiades or Cherade, or Strume. In Engliſh it is named Carnelles in the fleſh And there be two kindes, the one is hard, and the other is ſoft.

The cauſe of this impediment.

¶ The cauſe of hard Carnelles commeth of colericke humours, and the ſoft carnalles doth come of corrupt blond mixt with fleume.

A remedy.

Take of Figge leaues two handfuls, of burnt lead halfe an vnce, ſtampthis together & make plaiſters, & lay it to ỹ place,

The 166. Chapter doth ſhew of a Gomory paſsion.

The Gomer paſsion.

GOnorhea is the Greeke woꝛd. In Latin it is named Profluuio ſomnis, the barbarous woꝛd is named Gomerra paſſio, it is named ſo becauſe Gomer and Sodome did ſincke foꝛ ſuch like matter, but this matter is not voluntary, and they did it voluntarily. And there be thꝛee kindes. The firſt is againſt nature. The ſecond doth come of ſome infirmitie. The third doth come of imbecilitie oꝛ weaknes.

The cauſe of theſe kindes.

If it be againſt nature, the diuell & mans wꝛetched minde is the cauſe. Alas what pleaſure ſhould any wꝛetch haue to meddle with any bꝛute beaſt, oꝛ to polute himſelfe wilfully, I know no remedye foꝛ this but great repentance, foꝛ the vengeance of God hangeth ouer the heades of them that ſo doth. Foꝛ this ſin Sodome and Gomor did ſinke to hell ſodenly. If polucions doe come to any man thoꝛow ſickneſſe oꝛ of abundance of nature, if it be not wilfully done noꝛ no delectacion had in it, it is no ſinne. If it doe come ſlæping oꝛ waking, thoꝛow imbecility and weaknes, hauing no delectacion noꝛ pleaſure, noꝛ conſenting to ſinne, it is no offence, if it doe come ſlæping, of any foule dꝛeame, & no delectation oꝛ pleaſure had befoꝛe noꝛ after, it is no ſinne.

A remedy.

If it doe come naturally, thoſe that be vnmaꝛied let them marry. If it doe come otherwiſe, vſe Flebothomy & vomites, vſe alſo the ſiruppe of Roſes, of Mirtilles of Nuniphar, oꝛ water of Lillies, oꝛ Melons, oꝛ vſe to eate Letuce, oꝛ Purſlaine, and foꝛ this matter Camphire is good mixt with Opium & Henbaine in the oyle of Roſes compound.

The 167. Chapter doth ſhew of a mans taſting.

Taſting.

GVſtus is the Latin woꝛd, In Greeke it is named Geuſis. In Engliſh it is named a mans taſting, the which manie

ny ſicke men doe lacke.

The cauſe of theſe impediments.

This impediment doth come of heat of the liuer, and vntemperance of the ſtomake

A remedy.

Take of Lymons or of Oranges. b. or bi. ſyce them and eate them, and than vſe to eate ſtewed prunes & clenſe the tongue, that it be not furred with filth, with ſage leues and Alome water.

The 168 Chapter doth ſhew of an impediment in the roofe of the mouth.

GArcarion or Kyon be the Greeke words. In Latin it is named Gurgulion, or Collumella, or Granoſa. In Engliſh it is named an impediment in the roſe of the mouth.

The cauſe of this impediment.

This impediment doth come of an inflamacion riſing out of the ſtomake, or els it may come of a hot & corrupt bloud.

A remedy.

Firſt for this mater vſe gargarices and ſternutacions, and than vſe pilles of Cochee to purge the head and the ſtomake, and waſh the mouth with roſe water in the which Roch Alome is diſolued in, and vſe this foure or fiue times.

Guidegi be veines vpon the which great artures be ſituated.

For Genu looke in the Extrauagants in the end of this booke.

For Gutter looke in the Extrauagants in the end of this booke.

The 169 Chapter doth ſhew of Gurgulations in a mans body.

GVrgulacio or Gurguiaclones be the Latin words. In Engliſh it is named Gurgulacion or croking in ones belly. Gurgulations

The cauſe of this impediment.

This impediment doth come of winde and cold, and emptines of the guts, and it may come by nature, and to vſe long faſting in youth.

A remedy.

Firſt be not long faſting, beware of cold, diſolue winde by dragges & eaſy purgations, & beware of eating of potage, and other ſew, & of fruits, & of cold herbs, and cold meates, & any thing that bony is in, & kepe the belly laratiue and warme.

For Gutta taken for the gout, loke in the Chapter named Gutta in the Extrauagantes.

The 170. Chapter doth ſhew of a ſaucefleume face.

Sauce fleume face.

GVtta roſacea be the Latin words. In Engliſh it is named a ſauce fleume face, which is a rednes about the noſe & the cheekes with ſmall pimples, & is a prime ſigne of leproulnes.

The cauſe of this impediment.

¶This impediment doth come of euill dyet, and a hot lyuer, or diſordering a mans complection in his youth, watching and ſitting vp late.

A remedie.

Firſt kepe good dyet in meates & drinkes, drinke no wine fede not of freſh beefe, eate no ſhelfiſhes, beware of Samon and Eles, and egges, and qualifie the heat of the liuer & the ſtomake with the confection of Acetoſe, and than take this oyntment, take of Bores grece two vnces, of Sage pouned ſmall an vnce and a halfe, of quicke ſiluer mortified with faſting ſpettle an vnce, compound all this together, & morning and euening anoint the face, and kepe the chamber iii. dayes, or els take of burre rotes and of Affodill rotes, of either ii. vnces, of white vineger two vnces, of Auripigment. 2. drams, of Brimſtone a dram, make pouder of all that, that ſhould be made pouder of, than put altogether, and let it ſtand 24. houres and after that anoynt the noſe and the face.

For Gurgulio loke in the Chapter named Gargarion.

For Granola loke in the Chapter named Gargarion.

Thus endeth the letter of G. And heere followeth the letter of H.

The

The 171 Chapter doth ſhew of the dulneſſe of a mans wit.

HEbitudo is the Latin word. In Engliſh it is named dulneſſe. In Greeke it is named Ambliſis. Dulneſſe of Wit.

The cauſe of this Dulneſſe.

Dulneſſe commeth many waies. Firſt it may come by nature, it may come of too much ſtudying or muſing vpon one matter, it may come of drunkenneſſe and great ſurfeting, it may come of ſtudying of ſupernatural things, or of matters that mans wit cannot comprehend, and ſuch ſtudying or muſing doth bring many men to diuers inconueniences, and at length they do fall mad, or miſchiefe themſelues.

A remedie.

Firſt vſe myrth in meaſure with honeſt company, ſtudy not or muſe not too much vpon one matter. If a man loue no good company, thē let him recreate or refreſh his minde with ſome manneli operacion. And for this matter let him looke further in the Chapter named Memoria.

Halohonis is named a bone in the backe.

The 172 Chapter doth ſhew of the Pyles and the Emorodes.

HAemorthoides is the Greeke word. In olde time the Latins did vſe this Barbarus word named Emorodes. In Engliſh it is named the Emorodes or piles, the which be veynes in the extreame part of the longacion, to whom doth happen diuers times two ſundry paſſions, the firſt is lyke pops and teates, and they will bleed, and they will be very Emorodes, the other be lyke wartes and they will itch, water, and ſmart, & they be named the piles, and in the ſayd place doth breed other infirmities, as Ficus in ano, Fiſtula in ano. For the which looke in their Chapters. Emerodes & pyles.

The cauſe of this impediment.

This infirmitie or impediment doth come of malicious hu-

mours in the maw and intrayles, or it may come of a colericke humour.

A remedie.

Take of the pouder of Sumake an vnce, confect it with hony, and make a suppositor and drink Bdellium, and make fumygacion with it. Or els take of Bole armoniake, of Terra sigillat, of Sanguis draconis, of eyther an vnce, of Carabe, of Aloes cicortine, of eyther halfe an vnce, confect this together with the white of an egge, or two, and suppositarely vse it, and drinck of Millifoly with the pouder of a little Carabe.

The 173 Chapter doth shew of the Megrim.

The Megrime.

HEmicrania is compounded of two words, of Hemi, which is to say in English the middle, and of Graneum, which is to say the skull. In English it is named the Megrim, which is a sicknesse that is in the head keeping the middle part of the skull discending to the temples, & doth fetch a compasse lyke a Rayne bow, and yet dyuers times it will ly more at the one side then at the other, the Barbarous men doth name this sicknesse Emigrania.

The cause of this impediment.

This impediment doth come of reume and windes intrused in the head and cannot get out but by medicines.

A remedy.

First purge the head with gargarices and sternutaciōs and other while vse Yrahermetis or pilles named Pillule hollande, and anoint the temples with the oile of Nardin, or with the Oyle of Euforby, or the Oyle of Laury, a plaister made of Mustard is not worst to lay to the temples, and beeware of too much venerious actes, and refrayne from eating of Garlyke, of Ramsons, of Onions, of Chibolles. and such lyke. And wine, strong ale, and strong beer is not good for this matter, and aboue all things beeware of costiuenesse for constupacion, and keepe not the head too hot nor to cold, but in a temperance, and vse no potage, nor new ale nor beere, nor hot nor new

new bread, except it bee xxtiii houres olde, as it doth more playne appeare in the Dietary of Health.

For Hectica paſſio, looke in the Chapter named Febris hectica.

For Heper, looke in the Chapter named Paraliſis.

The 174 Chapter doth ſhew of an infirmitie named Hereos.

HEreos is the Greek word. In Latin it is named Amor. In English it is named loue ſicke, & women may haue this ſickneſſe as well as men, yong perſons bee much troubled with this impediment. Loue ſicke.

The cauſe of this infirmitie.

This infirmitie doth come of amours which is a feruent loue, for to haue carnal copulacion with the party that is loued, and it cannot bee obtayned, ſome bee ſo fooliſh that they bee raniſhed of their wits.

A remedy.

Firſt I do aduertiſe euery perſon not to ſet to the hart that an other doth ſet at the heele, let no man ſet his loue ſo far, but that hee may withdraw it betyme, & muſe not but vſe myrth and merry company, and bee wiſe and not fooliſh.

The 175 Chapter doth ſhew of an impoſtume named Heriſipula.

HEriſipulas is the Greeke word. In Latin it is named Apoſtema calidum. Some Latins doth name it Ignis ſacer, Auicen doth name it Spina, becauſe it doth prick and burne. In Engliſh it is named ſhingles, or the ſhingilles, and the Barbarous word is named Eriſipule. Shingles.

The cauſe of this infirmitie.

This infirmitie moſt commonly doth come of Coler.

A remedy.

Take of Roſe water, & of Plantaine water, of either of them halfe a pinte, of white wine as much, put this together and waſh the place oft. Or elſe take of red wormes the which do come

come out of the earth and bray them in a morter, and put to them a little vineger and make plaiſters. &c. Or elſe take of the flowers of Camomil, of Roſe leaues, of Violets, the weight of eyther of them an vnce, of Mirtils, of Sumacke, of eyther of them an vnce and a halfe, ſeeth all this in white wine and make a playſter & lay it to the place, or elſe take the oyntment of Ceruſe, I haue taken Houſeléke and haue ſtamped it with a little Camphire and haue put to it white wine and haue layde it to the place, and haue healed the patient, and the Oyle of Roſes, or the Oyle of Violets bée good for this impediment, mixt together with the white of egges and the iuyce of Plantine.

The 176 Chapter doth ſhew of the kindes of the Hernyes.

Hernyes. HErnia or Ramex, bée the Latin words. In Greeke it is named Kyli. In Engliſh it is Apoſtumacion in the cods, and there bée three kindes named in Latin. Hernia aquoſa, Hernia ventoſa, Hernia carnoſa, which is to ſay in Engliſh, a waterish herny, a windy herny, a fleſhey herny, and ſome doo ſay that there bée 7 kindes of the hernyes. For this matter looke in the Chapter of this booke named Ramex.

The cauſe of theſe impediments.

Theſe impediments bée ingendred in the cod, eyther of a groſſe fleſhey humour, or of a groſſe waterish humour, or elſe of windy humour.

A remedy.

If it doo come of a fleſhey humour or matter. Firſt purge the mater with Siatuibith, and mollify the cod with Pulteſus, and with the Oyle of Spike and Diaquilon, and after that make inciſion, and if any of the ſtones bée perysshed, putrified and corrupted, cut away the ſtone with the Hernia, and then take Maſtix, of Sanguis draconis, and Dragagant, of eyther halfe an vnce, beate it and ſearce it, and compounde it with the white of two Egges, and with a fine linnen cloth make a playſter, and lay it on the wound, and when this hath ſucked out the corruption left behinde, then make

make the pacient whole with any ſalue ꝑ wil incarnate the fleſh & make whole the ſkin, & ſtabliſh and knit the veynes & ſinewes that the ſtone hang by. If the Hernia do come of a watriſh humour, firſt anoint the cod with the oile of Lillies, and then make inciſion, and draw out ꝑ water, & with tents attractiue, & gentle ſalues minifter. &c. If it do come of ventoſity or windy cauſe, vſe clifters & ſuppoſitors, that the pacient may be laxatiue, & defoine Bdelium in vineger, & with a fine linnen cloth make a playſter to the cods, & vſe to eate diuers tymes of the electuary named Diapoliticon.

The 177 Chapter doth ſhew of a *Tetter*.

HErpes or Herpethe be the Greeke words. In Latin it is named Herpera & ſome do name it Flaua bilis. In Engliſh it is named a *Tetter*, and ſome doth name it Lupus or Lupie, becauſe a wolfe hath oftentimes ſuch impedimẽts, it doth crepe and corode and eateth the ſkin, and wareth broader and broader. *Tetter.*

The cauſe of this impediment.

This impediment doth come of putrified blod, and of coler, or elſe by corrupt blod onely, or of coler onely, & Lupus or Lupie is ingendred of a fleumaticke matter, the which doth make a difference.

A remedy.

Troſe de Arſenico is good, and if it come of blod, exhauſt ii. or iii. vnces of blod, and more if neede ſhall require, & that age, time and ſtrength will permit it. If it come of coler, as it appereth in the Chapter named Colera, and if it be Lupte, cut of the heads of them and rub them with bay ſalt and Garlyke ſtampt together, and lay ouer them a plate of leade.

The 178 Chapter doth ſhew of the Iawnes.

HIcterica is the Latin word. The Barbarus word is Icterica. In Engliſh it is named the Iaunes, or the Gulffe, and there be three kindes of this infirmitie, which is to ſay, the yeolow Iaunes, the black Iaunes, and the greene ſickneſſe named Iaunes.

med Agriaca, and ſome doe name it Penefeleon, and Melankyron or Melanchimon is the black Iaunes.

The cauſe of this infirmitie.

The cauſe of the yelow Iaunes, doth come of red coler mixt with blod, or els as I haue had experience, the yelow Iaunes doth come after a great ſickneſs or a thought taken, ỳ which hath conſumed the blod, and then the ſkin and the erteriall partes muſt nedes turne to yelowneſſe, for lack of blod, coler hauing the dominion ouer it. The blacke Iaunes doth come of coler adusted, or elſe of melancoly, the which putrifieng the blod doth make the ſkin blacke or tawney, & commonly the body leane, for the body or fleſh is artified and dryed vp. The græne Iaunes doth come of yelow coler mixt with putrified fleume, and corruption of blod.

A remedy.

Firſt for the yelow Iaunes, take of Iuory made in ſmall ponder halfe an vnce, of Turmaricke iii. quarters of an vnce, of Engliſh ſaffron the weyght of a groat, compound all this together & drinck of it a porcion of the ponder morning and euening with ſtale ale. And for the blacke Iaunes, firſt purge Melancoly, as it doth appære in the Chapter named Melankyron. And for the græne Iaunes, or the græne ſickneſs, looke in the Chapter named Agriaca, which is the græne Iaunes.

For Hiocianum, looke in the ſecond booke named the Extrauagantes, in the ende of this booke.

For Hidrocela, looke in the Chapter named Ramex.

The 179 Chapter doth ſhew of the Hidropſies.

Dropſy. HIdrops or Hidropes or Hidropſis is derined out of a word of Greeke, named Hidor, which is water, for the ſickneſs, doth come of a watertſh humour. The old auncient Greeks dyd name this ſickneſſe Lercoplegmatia. In Engliſh it is named the Hydropſe or ỳ Dropſy. There be two kindes of the dropſies, the firſt is named Aſcites, the ſecond Alchites. For this matter looke in the chapter named Aſchites. The ſecond kinde

kinde of the hidropſies is named Timpanites, & for that matter loke in the chapter named Timpanites. The third kinde of the Dropſies is named Sarcites, and ſome doth name it Ipoſarca. For this matter loke in the Chapter named Anaſarca. Theſe things bee good for the hydropſies Diamorofion, Pillule ſebelie, Pillule alkengi, and pilles of Reuberbe.

The 180 Chapter doth ſhew of a watriſh humour in the skin of the heade

Hidrocephalos is the Greeke word. In Latin it is named Morbus aquoſus in cute capitis. In Engliſh it is named a watriſh humour in and vnder the ſkin of the head, and it may bee in other perticuler members nigh to the place. The skin of the head.

The cauſe of this infirmitie.

This infirmitie doth come of abundance of reume in the head and with coldneſſe there taken.

A remedy.

Firſt exchew coldneſſe, and then vſe Errenacions and gargarices, the purge reume, & vſe labour and ſtupes wet and dre, and ſee that the body bee laratiue, and vſe Cliſters, and beware of contagious meates and drinckis, and ſpecially beeware of ale, new wine, and new beere.

The 181 Chapter doth ſhew of one of the kindes of ſhortneſſe of winde.

HOccomia or Occomia bee the Latin words. In Engliſh it is named rotling in the throat, or ſhortneſſe of winde. Rotling in the throat.

The cauſe of this infirmitie.

This infirmitie doth come when that Aſthma and Diſma be ioyned together.

A remedie.

Firſt

Firſt vſe a Ptiſane, and then take an eaſy Purgacion, & kéepe the belley warme and Laratiue, and vſe Lucianum de pino, béeware of eating of hard Cheeſe and Nuttes.

¶ For Hiſtera puiux loke in the Chapter named Iſterichi puiux.

The 182 Chapter doth ſhew of a man.

A man. HOmo is the Latin word. In Greeke it is named Athopos, or Auir. In Engliſh it is named a man or a woman, which bée reaſonable beaſtes, and man is made to the ſimilitudeneſſe of God, and is compact and made of xb. ſubſtances. Of bones, of griſtles, of ſinewes, of veines, or artures, of ſtrings, of cords, of ſkin, of pannicles, pellicles, or calles, of hayre, of naples, of greece, of fleſh, of blod, & of mary within the bones, a man hath reaſon with Angels, feeling with beaſtes, liuing with trées, hauing a béeing with ſtones.

¶ For Hypophtalmia, loke in the Chapter named Ophtalmia.

The 183 Chapter doth ſhew of ſtanding vp of a mans hayre.

Standing vp of hayre. HOrripilacio is the Latin word. In Engliſh it is named ſtanding vp of a mans hayre.

The cauſe of this impediment.

This impediment doth come of a colde reume mixt with a melancholy humour and reume. It may come by a ſwiſh feare when man is by himſelfe alone, and is a frayde of his owne ſhadow, or of a ſpirit. O what ſay I, I ſhould haue ſayd, afrayde of a ſpirit of the buttry, which bée perillous beaſtes, for ſuch ſpirites doth trouble a man ſo ſore that bée can not diuers tymes ſtand vppon his legges. All this notwithſtanding, without any doubt in thundering and in lightining, and tempeſtious wether, many euill things hath béen ſéene & done, but of all theſe aforeſayd things, a whorle winde

winde I do not loue, I in this matter might both write and ſpeake, the which I will paſſe ouer at this time.

The ſecond cauſe of this impediment.

This impediment doth come of a faint hart, and of a fearefull minde, and of a mans fœlish conceit, and of a timerous fantaſy.

A remedy.

First let euery man woman or childe animate them ſelfe vppon God, and truſt in him that neuer deceiued man, that euer had, hath or ſhall haue confidence in him, what can any euill ſpirit or diuell doe any man harme, with out his will. And if it be my Lord Gods will, I would all the diuels of hell did teare my fleſh all to peces, for Gods will is my will in all thinges.

The 184 Chapter doth ſhew of the foure humours of the foure complexions of man.

There be foure humours, otherwiſe called the foure complexions of man, which is to ſay fleume, blood, coler, and melancoly. And whoſoeuer he be that hath the one humour hath the other, but not of equal portion, for lightly euery man hath more of the one complection then of the other, for it doth not kepe an vniformitie but in few men. The iiii. complexions.

The cauſe of the humours.

God made them in man, when he made man, & he did make man perfect of foure humours, in true portion, but after that thorow ſenſualtie man did alter his humours or complexion, ſetting them out of order and frame.

A remedy.

To purge humours, vſe Acetum ſquilliticum, and pilles named Pillule aggregate, the greater Pillule fetide. &c. And to diſſolue humors, the which doth come to the ſinewes, vſe Pillule euforbij, and ſuch like.

The 185. Chapter doth ſhew of the Hipocondre.

HIpocondrion is the Greeke woꝛd. In latin it is named Hipocondrium. In Engliſh it is named the Hipocunder the which doth kæpe the compaſſe of both the ſides about the bꝛeſtes oꝛ paps, in the which places may be diuers impediments.

The cauſe of this impediment.

The impediments of the Hipocunder doth come either of ventoſitie, oꝛ els of ſome euill humour there lying & being, it may come of the impediments of the ſplen, oꝛ the impediments of the liuer, oꝛ els of ſome Appoſtumacion and ſome ſuch like thinges.

A remedy.

If this matter doe come of ventoſitie, vſe Mellicrat conditie & the decoction of Alhas. If it doe come other wayes, vſe the ſirupe of Entapory. And if it doe come of the ſplen, oꝛ of the Liuer, looke in the Chapters named Splen and Ephar.

Thus endeth the letter of H. And hære followeth the letter of I.

The 186. Chapter doth ſhew of a winde vnder the ſkin.

Winde.

IEctigacio is the Latin woꝛd. In Engliſh it is named a wind, the which may be in many members of man, ſpecialy & moſt commonly it is vnder the ſkin.

The cauſe of this impediment.

This impediment doth come of a vapꝛous ventoſitie oꝛ wind intraſed vnder the ſkin and cannot get out, it may alſo be in many other members.

A remedy.

The remedy of this infirmitie doth much reſt in the rectificacion of digeſtion, that is to ſay, the meate the which a man doth eate, bee not of ventoſitie ingendꝛing wind, & than vſe purgations, ſcarifications, boring, flebothomy, and ſluphes. And foꝛ this matter the medicines the which doth ſerue in the Chapter named Tromos is good foꝛ this impediment.

The

The 187 Chapter doth ſhew of a ſickneſſe named Saynt Antonies fier.

IGnos ſancti Anthonij. Ignus perſicus and pruna be the Latin wordes. In Engliſh it is named ſaynt Anthonyes fire, they be like wheales the which doth burne as fier, howbeit. Ignis perſicus or ſaynt Antonyes fier is not ſo vehement as is the infirmitie named Pruna, for Pruna is more groſſer & greater, and doth burne more then doth ſaynt Anthonyes fier. Saint Anthonies fier.

The cauſe of this impediment.

¶ This impediment doth come of the corruption of blond, or of coler aduſted.

A remedy.

Take of houſelike two handfuls, ſtamp it and mixe it with the iuice of Plantaine, & make a plaiſter of it, and lay it to the place infected, or els take of the iuice of Smalage halfe a pint, of the bran of Barly, three handfuls, mixe this together with a little Hony and make a plaiſter, or els take of ducks meat which be little greene thinges the which doth lye vpon water three handfuls, of Violet leaues an handfull, ſtamp this together with a little of the oyle of Roſes and make a playſter.

For Ignis ſacer looke in the Chapter named Hereſipulas.

The 188 Chapter doth ſhew of puffing or ſwelling of the fleſh.

IOterus is the Greeke word. Bilis is the Latin word, & Celſus doth name it Aurigo, & ſome latins doth name it Arquatus. In Engliſh it is named a puffing or a ſwelling in the fleſh, puffing vp the ſkin as one were poyſoned or ſtonge with ſome venemous worme or beaſt, & ſome Greekes ſayth that Icterus is he the which hath any of the hernyes in the codde, looke in the Chapter named Hernia. Swelling.

The cauſe of theis infirmitie.

¶ This infirmitie doth come of a corrupt and venemous humour.

A remedy.

Firſt take of Triacle or els of Mitridatum .iiii. or v. times, than take eaſy purgacions, as the pacient is able to receiue, & after that vſe Struphes & Bathes, & flebothomy, as néde ſhal require. For Illica paſsio loke in the Chapter named Cordapſis.

The 198 Chapter doth ſhew of the kindes of ſcabbes and Ringe wormes.

A kinde of ring wormes.

IMpetigo is the Latin word: and ſome Latins do name it Zerna or Zerma, this ſickines doth differ in the more and leſſe, the Greekes doth name this ſickneſſe Lichin, the Barbarous word is named Lechena. In Engliſh it is named roughneſſe of the ſkin, or ſcabs in the ſkin, & ther be two kindes, the one is a dry ſkab, and the other is wet, or an vlcerous ſkab named in Engliſh a Ring worme, or being of that force.

The cauſe of theſe infirmities.

Theſe infirmities doth come vnder this maner. Firſt with liing with any ſcabious perſon, by drinking euill drinkes, and eating of euill and naughtie meats, and diuers times it doth come after a great ſickne. And if the ſcabbes be dry, it doth come of melancoly, and if they be wet, & water iſſuing out of them, it doth come of putrified fleume, or els of corrupt blod.

A remedy.

Firſt if it be dry ſkabs, purge melancoly with Pillule lucis & Pillule Indie. And if it doe come of the corruption of blod or putrified fleume, purge the body with pills ſtomaticke. Pills of Sarcocol, & Pilles of Serapion, & after that anoint the body with the oile of Tarter, or els take of dock rots .iii. or iiii. handfuls bruſe them & ſeeth thē in vineger, & waſh the body, or els take of the ponder Yreos three or iiii. vnces, of the bran of beanes two handfuls, mixe this with hony & white wine & waſh the body. Or els this is the beſt to kill all kindes of ſkabs, take of the oile of Bay three vnces, & mixe it with an vnce of mortified Mercurie, the which is mortified with ſalting ſpirtle and

and anoint the body three times,& the oyle of egges, and the ſtrupe of Fumitory is good for this infirmitie. And for this matter loke in the Chapter Piora, and Scabies, and Lichen.

For Incubus, loke in the Chapter named Ephialtes.

The 190 Chapter doth ſhew of inciſions or cuttinges.

INciſio is the Latin word. In Engliſh it is named inciſion or cutting. There be diuers inciſions or cuttings, as cutting of a mans arme or legge, or any other perticuler member, but the very true inciſion doth belong to the cutting out of ſtones of a mans body, or els of cutting of ruptures, or bernyes, and other impediments in the belly, & ſome ſayth letting of blood in a veine or cupping or boring be inciſions. Inciſion or cutting.

For this matter, loke in the Chapter named Flebothomia.

For Inteſtina, loke in the Extrauagantes, in the end of this booke.

For Incendium ignis, loke in the Chapter named Combuſtio.

The 191 Chapter doth ſhew of inflaſions or ſwellinges.

INflacio is the Latin word. In Engliſh it is named an inflacion, or ſwelling, or boiling or riſing of humors in the fleſh. Inflacion.

The cauſe of this impediment.

THis impediment doth come, or is ingendred many wayes as by rumatike humours, corruption of bloud, or by the admixtion of euill humours. And wher many doctours in Phiſicke, doth hold diuers opinions in this infirmitie, ſayeng that inflacions doth differ from Apoſtumacions, conſidering that all inflacions doth appeare exterially, and Apoſtumacions moſt commonlie be interiall, I doe ſay, all inflacions and Apoſtumacions be naters, for they may be as well exteriall, as interiall.

A remedy.

Take of the dung of a Gote thꝛee vnces, of Yreos two vnces, make pouder of it, compound this together with clarified hony, and make a plaiſter, and take an eaſy purgation made of the coddes of Sene, oꝛ els take of Caſsia Fiſtule two dꝛames, oꝛ ſæth of Polipody thꝛée dꝛames in ſtale ale clarified, and ſtampe it and dꝛinke it.

Foꝛ Intellectus loke in the Chapter named Memoria.

The 192 Chapter doth ſhew of ſuppreſſion of a mans body.

Stopping of water.

ISchuria is the Greek woꝛd. In Latin it is named Suppreſsio vrine. In Engliſh it is named ſuppꝛeſſion of vꝛine, that is to ſay, that when a man would piſſe and cannot.

The cauſe of this impediment.

¶ This impediment doth come many wayes, either by opilacion oꝛ ſtopping of the ſtone, oꝛ ſome groſſe humour, oꝛ els thoꝛow ſome euill humour growing in the condite of the vꝛine, oꝛ els it may come thoꝛow long retencion, oꝛ long holding in a mans water.

A remedy.

Take of the ſædes of Gordes thꝛée dꝛams and they made in pouder, dꝛinke it with white wine oꝛ remiſh wine. Oꝛ elſe take halfe an vnce of Parcely ſædes, and of Geate ſtones a dꝛame, make fine pouder of it, & dꝛinke it with white wine.

Foꝛ Iſchiadici, loke in the Chapter named Sciatica paſsio.

Foꝛ Iſophagus loke in the Chapter named Iſophagus.

The 193 Chapter doth ſhew of ſuffocacion in the belly.

Suffocation of the moder.

ISterichi puiax be the Greeke woꝛds. In Latin it is named Suffocacio vteri. In Engliſh it is named the ſuffocation of the belly oꝛ matrix.

The cauſe of this impediment.

This

¶ This impediment doth come of bentoſitie and coldneſſe taken, this ſickneſſe in women is named the ſuffocation of the matrix.

A remedy.

For a remedy looke in the Chapter named Melon and Matrix.

The 194 Chapter doth ſhew of a mans ioyntes.

IVnture, is the Latin word. In Greeke it is named Chondili. In Engliſh it is named the ioyntes of a man, which may haue diuers diſeaſes. Ioyntes.

The cauſe of the diſeaſes of the ioyntes.

The diſeaſes of the ioyntes doth come either by cold taking, or els by ſome ſtrayne or bruiſe, it may come by the pockes or by the gout, or other diſeaſes like to theſe.

A remedy.

¶ If it doe come of cold, purge the matter with Yera pigra, and Yera hermetis. If it doe come of heat, take the Electuarye of the iuyce of Roſes, and then vſe Locall playſters, and among all other thinges a hot Cowlorde is not the worſt.

Thus endeth the letter of I. And heere followeth the letter of K.

For Karabitus, looke in the Chapter named Phrenitis.
For Kyon, looke in the Chapter named Garcarion.
For Kili, looke in the Chapter named Hernia.

Thus endeth the letter of K. And heere followeth the letter of L.

The 195 Chapter doth ſhew of a mans lips.

Lippes.

LAbia is the latine word. In Greeke it is named Chili. In Engliſh it is named lips, the which may haue chappes and other diſeaſes.

The cauſe of Chappes.

¶ Chappes in a mans lips, may come of a ſharp or bitter wind, or it may come through heat of the liuer and ſtomake.

A remedie.

¶ Anoynt the lips with the oyle of ſweet Almons, for this matter looke in the Chapter named Fiſſure.

The 196. Chapter doth ſhew of teares of water, the which doth diſtill from the eyes.

Teares.

LAcrime is the Latin word. In Greek it is named Dacria. In Engliſh it is teares or water diſtilling from the eies.

The cauſe of this impediment.

This impediment doth come of a ſalt humour in the head, diſcending out of the head to the eies. Alſo to goe or to ride againſt a ſharp wind will cauſe teares or water to come out of the eyes, ſorow, care or payne, will cauſe one to ſhed teares, vnkindnes of a man to diſpleaſe God in offending or diſpleaſing him, will cauſe man, woman, and childe, to weepe & ſhed teares, for the which the grace & mercy of God is ſufficient.

A remedy for ſalt humours the which doth deſcend to the eyes.

Firſt vſe to drinke the water of the iuyce of Betony, & vſe to take Margarites liquid and vnliquid, and otherwhile take of the pilles of Coche to purge the head and the ſtomake.

For Lapis, looke in the Chapter named Lythaſis, and Nephreſis.

For Latus, looke in the Extraungantes in the end of this booke.

The 197. Chapter doth ſhew of the curding of a womans mylke.

Lac

LAc is the Latin word. In Greeke it is named Gala. In English it is named Milke. And here I do speake onely of the curding of womans Milke, for other Milkes loke in the Dietary of Health. Mylke.

The cause of Curding of womans milke.

Womans Milke is curded thorow euill digestion of meats and drincks, and thorow opilacions, and otherwhile it doth come for lacke of exhausting, or sucking, or drawing out the Milke when it should bee drawen.

A remedy.

For this matter loke in the Chapter named Mamil, and if there bee any Apostumacion there, exhaust some blod the contrary side in a vaine named Cardiaca, & keepe the brests warme, and vse a good moderate diet, eating no meate the which doth ingender grosse and corrupt humours, and here springeth the originall of thē whose arme holes doth stinck, for it doth come of grosse and superfluous humours, as wel in man as in woman.

The 198 Chapter doth shew of werinesse.

LAssitudo is the Latin word. In Greeke it is named Copos or Comatos. In English it is named werinesse. Werinesse.

The cause of this impediment.

This impediment doth come of too much labour, or els it doth come of debility and weaknes, or of great sluggishnes, not lust to labour.

A remedie.

First vse moderate labour, and then take good meats and drincks, and lye in a soft and easy bed, and drinck posset ale to bedward. And further for this matter, loke in the Chapter named Fatigacio in the Extraungantes.

Lacerti is the Latin words. In English it is named lacertes which bee bones, & some say it is little straines ꝑ which doth come frō the head to the necke, & to the eares and the face.

Lacuna it is a little hole in the roufe of the mouth.

The 199 Chapter doth ſhew of Leprouſneſſe.

:prouſnes. LEpras is the Latin woꝛd. In Greeke it is named Pſora. In Engliſh it is named Leprouſneſſe, & there be foure kinds of Leprouſneſſe, which is to ſay, Elephancia, Leonia, Tiria, and Alopecia. Theſe foure names oꝛ kinds of Leprouſneſſe doth take their names of foure kindes of beaſtes, foꝛ theſe foure kindes of Leprouſneſſe hath the ꝓpertes of the beaſts as it appereth playnely in the Chapters of the ſickneſſes.

Foꝛ Lecoflegmancia, looke in the Chapter named Idrops.

The 200 Chapter doth ſhew of Fracles in a mans face and body.

Fracles. LEntigo oꝛ Lentiginos, be the Latin woꝛds. In Greeke it is named Phacos. In Engliſh it is named Fracles, the which is in ones face and body.

The cauſe of this infirmitie.

This infirmitie doth come eyther by the calditie of the ſunne, oꝛ elſe by the coꝛruption of the ayer, oꝛ by ſome interiall cauſe in reteining ſome ſuperfluous humour.

A remedy.

Firſt be let blood of a veyne named Cephalica. And if the Fracles do goe ouer all the body, be let blood in a veyne named Mediana, and then purge the body with Pillulis Aureis and Yera pigra and then waſh the body with the water that theſe things following is ſodden in, the braune of Barley, of beans, of Fenugreek, and put in Violets & an vnce of the oyle of bitter Almons & ſuch like, and anoynt the place oꝛ places.

The 201 Chapter doth ſhew of depilacion, oth: wiſe named Tankerbalde, or knaue balde.

Lepus

LEpis marinus bée the Latin woꝛds. In Greeke it is named Legos thalaſios. In Engliſh it is named Depilacion of a mans haire, which is to ſay, hauing haire béfoꝛe in the head and no haire behind, foꝛ the beare of the ſea, hath no haire on the hinder part, foꝛ this matter loke further in the chapter named Capilli, e in the ſecond booke named the Extrauagantes, in the end of this booke. And ſome doth name this ſickneſſe a watериſh ſcab that runneth abꝛoad, and ſome doth take it foꝛ a kinde of bometing, loke in the Chapter named Lepus marinus in the Extrauagantes in the ende of this booke. Dipilcicion.

The 202 Chapter doth ſhew of a webbe rooted in the eyes.

LEncomata oꝛ Lencoma is the Greeke woꝛdes, as ſome do ſay. In Engliſh it is a webbe the which is roted in and vpon the eye oꝛ eyes. A Webbe.

The cauſe of this infirmitie.

This infirmitie is engendꝛed of a viſcus humour oꝛ rume, and it may come of a ſtrype oꝛ ſome great bꝛoſe.

A remedie.

Foꝛ this matter purge the head and the ſtomake with the pils of Cochee, and vſe Gargarices, and after that vſe Colices, but I would counſell euery man not to meddle with it if it bé veterated and olde. &c.

The 203 Chapter doth ſhew of a kinde of Leprouſneſſe named Leonia.

LEonia is the Greeke woꝛd. In Engliſh it is named the Lions pꝛoſperity, foꝛ this woꝛd is derined out of Leo leonis, which is in Engliſh a Lyon, foꝛ as the Lyon is moſt fearceſt of all other beaſts, ſo is the kinde of Leprouſnes moſt woꝛſt of all other ſickneſſes, foꝛ it doth coꝛode and eate the fleſh to the bones, and the fleſh doth rot away. A kinde of Leprouſnes.

The cauſe of theſe infirmities.

This infirmitie doth come eyther by kinde, oꝛ elſe a

childe

childe conceiued when the mother is menſtruous, it may come alſo of putrified coller and melancholy.

A remedy.

If this infirmitie bee come by nature or kinde, or by any menſtrous humour there is no remedy, but onely God and pacience. If it bee come of a venemous humour, as a melancoly humour or ſuch like, purge the humour, as it is ſpecified in the Chapter named Melancolia, & vſe ſtupes & bathes, and purgacions, and vſe the dyet and the medicines, as it ſpecified of Lignum vite, or Guaicum, and beware of groſſe meates eating, and of repletion.

The 104 Chapter doth ſhew of vnperfit digeſtion and egeſtion.

Imperfect digeſtion.

Lienteria is the Greeke word. In Latin it is named Lever. In Engliſh it is named the lientery or imperfit digeſtiō, which egeſtion doth differ from Colerica paſſio, and from Catſtropha, as it doth appeare in their Chapters.

The cauſe of this infirmitie.

This infirmitie doth come of lubricitie, of ſlyding of the meate out of the ſtomake, the maw and guts without perfect decoction or digeſtion.

A remedy.

Drink of raine water v. or vi. draughts in a day, or elſe take of water creſſes, and ſtamp them, & drink the iuice of it with the iuice of Plantain, or elſe take of Plantain three handfules, of ſaint Iohns wort three handfuls, of Creſſes as many handfuls, ſeeth this in a galon of rayne water, or a galon of red wine to a potell or more, then ſtraine it, and put to it two vnces of the pouder of Cinamon, & drinck of it diuers times.

The 205 Chapter doth ſhew of blere eyes.

Blere eyes.

Liptitudo is the Latin word: in Engliſh it is named blere eyes, which is when the vnderlēd of the eye is ſubuerted. Raſis doth ſay that Liptitudo is when the white of the eye is turned to redneſſe.

The

The cauſe of this impediment.

This impediment doth come of a ſalt humor or of ſuperabundance of reume with corruption of blod.

A remedy.

Firſt purge the head as it doth appére in the chapter named Caput, and vſe dayly Gargarices & ſternutacions, & waſh the eies oft with colde water and a fine linnen cloth, and to bedward anoynt the eyes dyuers tymes with Tutty, & then waſh them in the morning with cold water.

For Ligmos, loke in the Chapter named Singultus.

The 206 Chapter doth ſhew of the kindes of Scabbes.

Scabbes.

LIchem is the Greek word. Lichena is the Barbarus word. In Latin it is named Zerna, or Impetigo, and ſome doth name it Mentagra, & ſome Grecians doth name it Pſora. For this matter loke in the Chapter of the aforeſayde names. But Pſora in Greek is taken for one of the kinds of Leproufneſſe, which is a perilous ſickнes and is infectious, and ſo bée all manner of kindes of ſcabs, wherefore I do aduertiſe all maner of perſons, the which be infected, not to ly in bed with theſe infirmities or any other diſeaſe, lyke as the peſtilence the ſweating ſicknes, or any of the kindes of the ague or feuers, or any of the kindes of the falling ſickneſſe & ſuch lyke, and Mentagra is ingendered of a groſſe melancoly humour.

For Liena loke in the Chapter named Splen.

The 207 Chapter doth ſhew of a mans Splen.

The Splen.

LIen is the Latin word. Splen is the Greeke word. In Engliſh it is named a Splen, the which doth lye on the left ſide and doth make a man to laugh, the which may haue diuers impediments as it doth more playnly appére in the Chapter named Splen: great ſtudy, and long writing, and penciſulneſſe, thought, and care doth hurt the ſplen, and heneſt myrth, with honeſt company, doth comfort the ſplen, and ſo doth all redolent & odiferous ſauors. For Limphaticarom loke in the ſecond boke named the Extrauagantes.

The

The 208 Chapter doth ſhew of a mans tongue.

A tongue.

LIngua is the Latin word. In Greek it is named Gloſſa or Glotra. In Engliſh it is named a tongue. The tongue of man is an inſtrument or a member, by the which not onely taſting but alſo the knowledge of mans minde by the ſpeaking of the tongue is brought to vnderſtanding, ẏ reſon may know the truth from the falſhood, and ſo converſe. The tongne is the beſt and the worſt officyall member in man, why, wherefore, I do remit the matter to the iudgement of the readers. But this I do ſay that the tongue may haue diuers impediments beſide ſlaundering & lying, the which is the greateſt impediment or ſickneſs of all other diſeaſes, for it doth kill the ſoule without repentance. I paſſe ouer this matter, and will ſpeake, of the ſickneſſe which may bee in mans tongue, the which may ſwell, or elſe haue fiſſures, or wheales, or carnelles, or the Palſe.

The cauſe of theſe infirmities.

If the tongue do ſwell, it doth come of the corruption of blood, or els of ſuperabundance of rume, or euill dyet, as ſurfeting. &c.

A remedy.

If it do come of corruption of blood, exhauſt two or three vnces of blood, as age and ſtrength wil permit it with time conuenient, and the purge the head with pils of Cochee, and vſe Gargarices. If it do come of rume, take of ẏ iuice of night ſhade otherwiſe named Solatrum, & let the pacient holde in his mouth, as long as he may ſponſuls one after an other. If it do come of a Palſey, it doth come of a great anger or feare or elſe of extreme cold, or elſe of drinking of to much wine, and drincking of euill drinckes of ſundry brewings, ſome good and ſome bad, ſome new and ſome ſtale, and it may come of eating of euill meates, vſe therfore diuers times to lay a graine of Caſtory vpon the tongue, and refrayne from ſuch things as may bee the occaſion of this ſickneſſe rehearſed. If ther bee fiſſures in ẏ tongue or chaps, it doth come of ſome colerike humour which doth cauſe ariditie and drineſſe

of

of the tongue,for ſuch matters vſe Mellilote & moiſt things. If there be wheales in the tongue,it doth come of ſurfeting and képing of euil dyet,and drinking late of hot wines and ſtrong ale,and it may come of heate in the ſtomake,for this matter firſt vſe good dyet, and than purge the head, and vſe of Gargarices with Sternutacions.

For Lipothomia loke in the Extranagantes in the ende of this booke.

The 209 Chapter doth ſhew of the ſtone

LIthiaſis is the Greeke word. In Latin it is named Calculus in veſica,and Lapis is taken for all the kindes of the ſtones. In Engliſh Lithiaſis is the ſtone in the bladder. And ſome doth ſay that Nefreſis is the ſtone in the raines of the black,therefore loke in the Chapter named Nefreſis. The ſtone.

The cauſe of this impediment.

This impediment doth come eyther by nature,or elſe by eating of euill and viſcus meats and euill drinks, as thick ale or béere,eating broyled and fryed meats, or meats that bée dryed in the ſmoke,as Bacon,Martinmas Beefe, red Herring, Sprots,and ſalt meats,& cruſts of bread,or paſties,& ſuch like.

A remedy.

If it do come by nature,there is no remedy, a man may mittigate the paine and breake the ſtone for a tyme,as ſhall bée rehearſed. If it do come accidentally by eating of meats that wil ingender the ſtone,take of the blood of an Hare,and put it in an earthen pot,& put thereto iii. vnces of Saxafrage roots,& bake this together in an ouen,& then make pouder of it,and drink of it morning & euening. For this matter this is my practiſe, firſt I do vſe a dyet eating no new bread,except it bé xviiii. houres olde. I refuſe Cake bread, Saffron bread,Rye bread,Leuen bread,Cracknels,Simmels, & all manner of cruſtes,then I do drinck no new ale,nor no manner of béere made with Hoppes,nor no hot wines.

I doe

I doo refraine from fleſh & fiſh, which bee dryed in the ſmoke, and from ſalt meats & thei fiſhes, I doo eate no groſſe meats nor burned fiſh nor fleſh, thus vſing my ſelfe I thanck god I did make my ſelf whole & many other, but at the beginning when I went about to make my ſelfe whole, I dyd take the pouder following. I did take of Brome ſeeds, of Percily ſeeds, of Saxafrage ſeedes, of Gromell ſeedes, of eyther of them an vnce, of Iet ſtone a quarter of an vnce, of Date ſtone as much, of egge ſhelles that chekin hath layne in the pith pulled out halfe an vnce, make pouder of all this & drink halfe a ſpone-full morning and euening, with poſſet ale or white wyne. Alſo the water of Hawes is good to drinck.

For Lumbe take in the Extraungants in the end of this booke.

The 210 Chapter doth ſhew of Obliuiouſneſſe

Obliuiouſneſſe.

LEthargos is the Greeke word. And ſome Grecians doth name it Sirſen. The Barbarus men doth name it Litergia. In Latin it is named Lethargia or Obliuio. In Engliſh it is named obliuiouſneſſe or forgetfulneſſe.

The cauſe of this impediment.

This impediment doth come thorow cold rume, the which doth obnebulate mans memory, and doth lye in the binder part of a mans head, within the ſcull or brayne panne.

A remedie.

Firſt if néede require vſe Flebothomy, and aboue all things marke or ſee that the body be not conſtipated or coſtiue, but laratiue, and vſe Gargarices, and otherwhyle vomites, and anoynt the head with the Oyle of Caſtory, and the oyle of Roſes, compounded with Aceto ſquilitico, and let ſuch men hauing this impediment, beeware of drinking too much ſtrong drincks, as wine and ale, and eating of Garlike, Leekes, and Onions and ſuch lyke.

The 211 Chapter doth ſhew of a skurfe in all the body.

Luce

LVce or Leuci be the Greeke words. In latin it is named Vitiligo. In Engliſh it is named a ſkurfe in all the body. Skurfe.

The cauſe of this infirmitie.

This infirmitie doth come of a colerick & melancoly humour.

A remedy.

For this matter I do take iii. vnces of bores grece the ſkins pulled out, then I doe put to it an vnce of the pouder of oiſter ſhels burnt, & of the pouder of brimſtone, & iii. vnces of Mercury mortified with faſting ſpettle, compound al this together & anoint the body iii. or iiii. times, & take an eaſie purgacion.

For Lugia looke in the Chapter named Dubalet.

The 212. Chapter doth ſhew of long white wormes in ones belly.

LUmbrici is the Latin word. In Greek it is named Elmitha. In Engliſh it is named long white wormes in the maw, ſtomake, and guts. Wormes.

The cauſe of this infirmitie.

This infirmitie doth come of ſuperabundance of flumaticke humours.

A remedy.

If any man will take a Plow mans medicine, & the beſt medicine for theſe wormes, & all other wormes in mans body, let him eat Garlike. For this matter looke further in the Chapter named Vermes, and in Affarides and in Cucurbiti.

The 213. Chapter doth ſhew of Lunatike men and women.

LVnaticus is the Latin word. In Engliſh it is named for a lunatike perſon the which wil be raviſhed of his wit ones in a mone, for as the mone doth change & is variable, ſo be thoſe perſons mutable and not conſtant witted.

The cauſe of this impediment.

This impediment may come by nature & kind, & then it is vncurable, or els it may come by a great feare or ſtudy.

A remedy.

Firſt be not ſolitary, nor muſe not of ſtudious or ſupernaturall matters, vſe merry company, & vſe ſome mery & honeſt

paſtime, be not long faſting, vſe warme meates and drinke well to bedward, to make or to prouoke ſléepe: ſléepe not in the day, and vſe the medicines which be in the Chapters named Memoria, Senſus, and Anima.

The 214 Chapter doth ſhew of intemperance.

In temperance.

LVxus is the Latin word. In Greeke it is named Aſotia. In Engliſh it is named intemperãce. Temperance is a morall vertue & worthy to be praiſed, conſidering that it doth ſet all vertues in a due order. Intẽperance is a great vice, for it doth ſet euery thing out of order, & wher ther is no order there is horror. And therefore this word Luxus may be taken for all kinds of ſenſuality, the which can neuer be ſubdued without the recognition & knowledge of a mans ſelf what he is of him ſelfe, & what god is. And foraſmuch as God hath giuen to euery man liuing frée will, therfore euery man ought to ſtand in the feare of God, & to looke to his conſcience, calling to god for grace, & daily to deſire & to pray for his mercy, & this is the beſt medicine that I doe know for intemperance.

Thus endeth the letter of L. And hereafter followeth the letter of M.

The 215 Chapter doth ſhew of the principall veines in man.

Principall veines.

MEdiana I do take him here for ỳ firſt veine, than is Cardiaca & Sophena, & Cephalica, & Baſilica & Saluatella, & Epatica, & Sciatica, & the Hemorodiall veines, Mediana doth lie in the middle of the armes, and any of the veines be opened for any paſſion or griefe about the hart. Cardiaca is at the one ſide in the middle of the arme, & is opened for paſſions and diſeaſes about the hart. Sophena doth lye a little from the ankle, and is opened for paſſions in the liuer and the ſtones. Cephalica doth lye a little vnder the thome and is opened for paſſions of the head and eyes. Baſilica is opened for paſſions of the liuer and for the Feuer quartaine. Saluatella doth lie betwixt the little finger and the lech finger, and is opened to cleníe all the body. Epatica is opened to cleníe the Liuer. Sciatica doth lye in the outward part of the fæte and is opened for the

Scia-

Sciaticke paſſion. The Hemorodiall veines be opened to purge melancoly. There be many other veynes opened for other impediments long to rehearſe at this time.

The 216 Chapter doth ſhew of a ſodeine ſickneſſe.

MAlus morbus be the Latin wordes. In Engliſh it is named an euill ſickneſſe. Euery ſickneſſe in it ſelfe is euill to the body, but this hath his name of a proper ſickneſſe named a ſodaine ſickneſſe the which doth fall to a man. And ther be many ſodeine ſickneſſes, as the peſtilence, the kinds of Feuers, the ſweating ſickneſſe, the maſels, the ſmall pockes, the cramp, the palſey, and ſounding, & many ſuch like ſickneſſes, but here it is taken as many and diuers doth hold opinion that it is the French pockes, wherefore loke in the Chapter named Maly frantizor, and the Chapter named Morbus Gallicus. A ſodeine ſickneſſe.

For Madaroſes loke in the ſecond booke named the Extravagantes.

The 217. Chapter doth ſhew of the French pockes.

MAla frantizor is the Araby word. In latin it is named morbus gallicus or Variole maiores. In Engliſh is is named one of ỹ firſt kinds of the french pockes ỹ which be ſtraba and pimples like to leproſitie, wherfore for this matter or ſickneſſe loke in the chap named Morbus gallicus. The grecians can not tel what this ſickneſſe doth meane, wherefore they doe ſet no name for this diſeaſe, for it did come but lately into ſpain and fraunce, & ſo to vs about the yeere of our Lord. 1470. French pockes.

The 218. Chapter doth ſhew of a filthy ſkabbe corrupted.

MAlum mortuum be the Latin words. In Engliſh it is named a filthy ſcabbe the which moſt commonly is in the armes and legges. A filthie ſkabbe

The cauſe of this impediment.

This impediment doth come moſt commonly of a menſtruous woman, & it may come by corruption of blood, & diuers times it doth come of a melancoly humour adulſted.

A remedy.

Firſt make this preparatiue, take of Enula campana rootes cleanſed and cut in peces three vnces, of Fenell rootes the pith pulled out ii. vnces, of the kaues of Aſhe trees an vnce and a halfe, of Scabiouſe ii. handfuls, of Honiſuckles three handfuls, of Fumetory two handfuls, of the tender croppes of Bures ii. handfuls, of Sene and Polipody of each two vnces, of the flowers of Roſemary and of Violets an vnce, of Sicados and Epithime an vnce, confect all this together with ſugar plate and Roſe water, and make a ſirupe, and vſe to eate it morning, none, and at night, and then take Yera ruffini, or Yeralogodion ruffi, or Theodoricon a dram or two at a time. For this matter loke further in the Extrauagantes.

The 216 Chapter doth ſhew of womans breaſtes.

MAmille is the Latin word. In Greek it is named Maſtos, or Mazion. In Engliſh it is named womens breſt the which may haue many impedimentes, as lacking of milke, curding of milke, inflaming of the breaſtes, and other while they may be long and great, and other while the ſkin may goe off from the niples.

The cauſe of theſe impediments.

Theſe impediments doth come many wayes, it may come for lacke of ſucking or drawing of the milke, it may come by groſenes of the blood, it may come of debilitie and weaknes or opilacions, as when a woman doth lacke Milke it may come by two much handling of them, and it may come by nature or groſenes of humours.

A remedie.

If a woman doe lack Milke, take of Criſtall a dram and a halfe, make fine ponder of it, and drinke it with Baſtard or Muſcadell, doe this v. or vi. times. Or els take of Fenell, of Malowes, of Anis, of March, of each of them ii. handfulles, ſeth it in Baſtard or Muſcadell and ſtraine it, and drinke

drinke it off. If the brestes be long, bigge and great, make a playster with Hemlockes sodden in white wine, and lay it to the brestes. If there be any inflammings in the brest, take the white of two egges, & two handfuls of houseleeke, compound both together and lay it to the brest. Or els take Southistell and Dandelion, Violet leaues, the tender croppes of wilde hoppes, of each a handfull, seeth it in pottel ale and drinke it. If the Milke be curded in the brest, some olde auctours will giue repercussiues. I would not doe so, I doe thus, I do take Dragagant, and gumme Arabicke, and doe compound them with the white of raw egges, and the oyle of Violets & doe make a playster. Or els I doe take pitch, and do liquifie it in the oyle of Roses, putting a little doue dung to it, and dregs of wine or ale and make playsters.

For Macula in Oculo looke in the Chapter named Tarphati.

The 220 Chapter doth shew of one of the kindes of madnesse.

MAnia is the Greeke word. In Latin it is named Insania or Furor. In English it is named a madnes or wodnes like a wilde beast, it doth differ from a phrenisey, for a phrenisey is with a feuer, and so is not Mania, this madnes that I doe pretend to speake now of. Madnesse,

The cause of this infirmitie.

This infirmitie doth come of a corrupt blood in the head, and some doth say that it doth come of a bilous blood intrused in the head, and some sayth it doth come of weaknes of the braine the which letteth a man to sleepe, and he that cannot sleepe must needes haue an idle braine, and some say it is a turning vp so downe in the head, the which doth make the madnesse.

A remedy.

First in the chamber wher the patient is kept let there be no pictes nor painted clothes about the bed or chamber,

than vſe in the chamber all thinges that is redolent and of ſweet ſauours, and kepe the patient from muſing and ſtudi-ing, and vſe mirth and merry communication, and vſe the pa-cient ſo that he doe not hurt himſelf nor no other man, and he muſt be kept in feare of one man or an other, & if neede require he muſt be puniſhed and beaten, and giue him three times a day warme meate, and vſe to eate Caſſia Fiſtula and Epithime bred is very good.

The 221 Chapter doth ſhew of a mans handes.

Handes

MAnus is the Latin word. In Greek it is named Chir. In Engliſh it is named a hand or hands, ỹ which may haue many impediments as chappes, wormes, or drineſſe in the palme of the hands, or ſome moyſt humours and ſuch like.

The cauſe of theſe infirmities.

¶ Theſe infirmities doth come either by corruption of blood, or els through a humour, or els through the heat of the liuer, or els through the ariditie of coller.

A remedie.

Firſt he that will be whole in the body & handes, let him vſe to waſh the hands oft in a day, ſpecially in the morning and after dinner & ſupper, & for any impedimēt in the hands take of bere ſuet an vnce, of Malowes, three handfuls, of wa-ter two pints, of Sack a pint, ſeth all this together, & diuers times in a day ſpecially morning & euening waſh the hands and kepe them warme out of the winde. Or els take of the pouder of Enula campana rootes an vnce and a halfe, of Bores greece iii. vnces, of Mercury mortified with faſting ſpittle an vnce & a halfe, of Camphire a dram and a halfe, incorporate all this together, and morning & euening anoynt the handes and kepe the hands warme from the winde.

The 222 Chapter doth ſhew of the Matrix of a woman.

The moder.

MAtrix is the Latin word. In Greeke it is named Mitra. In Engliſh it is named the Matrix or the moder, or the

place

place of conception the which hath diuers times many impediments, as Suffocations, Lubrietie, the mole of the matrix, the riſing of the matrix the which no maide can haue for the oꝛifice of that place in a maide is very ſtraight, conſidering there be fiue veines the which doth breake when a maid doth loſe hir maydenhead.

The cauſe of theſe impediments.

Theſe impediments doth come of diſtemperance of the body and of ſuperfluous and moyſt humours, oꝛ diſoꝛdering of the midwife, in diſoꝛdering any woman when ſhe ſhould be delinered.

A remedy.

If it come thoꝛow ſuffocation. Take of Betony leaues halfe an vnce, ſtamp it ſmall and dꝛinke it with white wine and ſmell to Galbanum and Serapine and make a perfume of Iuneper, either of old leather and ſit ouer it, oꝛ els take of Piony ſædes iii. dꝛames, dꝛinke it with Mellicrate. If the matrix doe fall out, firſt waſh the place twiſe oꝛ thꝛiſe with white wine, oꝛ els take of Juneper cut in peces thꝛee vnces, of Mirtilles thꝛee vnces, ſeeth this in running water, and waſh the place two oꝛ thꝛee times, than take of Galbanum thꝛee dꝛams, dꝛink it with old wine, euery thing that will helpe the falling out of a mans foundement will help this impediment, wheꝛfoꝛe looke in the Chapter named Anus.

Foꝛ Melanchima looke in the Chapter named Melankyron.

The 223 Chapter doth ſhew of the vertue of medicines.

Medicine.

MEdicina is the Latin woꝛd. In greek it is named Pharmacia oꝛ Aceſis. In Engliſh it is named a medicine. The miniſtracion of medicines doth conſiſt in two things in Theorick which is ſpeculation, & in pꝛactiſe. The theoꝛicion doth teach the pꝛacticioner. The vertue of medicines is to kepe a man ỹ is whole in health, & he that is ſick by medicines may be recouered. And the art of medicines is to gouerne & kepe the

naturall complexion of man in whom it is, and to turne the complexion that is out of naturall courſe into a naturall courſe, wherefore this ſcience of medicines, is a ſcience for whole men, for ſicke men, and for neuters which bee neyther whole men nor ſicke men, wherefore I doe aduertiſe euery man not to ſet little by this excellent ſcience of medicines, conſidering the vtilitie of it, as it appeareth more largelier in the introduction of knowledge.

For Meli, looke in the Chapter named Membra.

For Mediana, looke in the Chapter of M.

For Mellicerides, looke in the Chapter named Tubercula.

The 224 Chapter doth ſhew of the blacke Iawnes.

The blacke Iaunes.

MElankyron is the Araby word. Melapchima is the Greeke word. In latine it is named Hiſtericia nigra. In Engliſh it is named the blacke Jaunes.

The cauſe of this infirmitie.

This infirmitie doth come of the malicioulneſſe of melancoly the which doth bring in death, for melancoly and death bee concurrant together.

A remedy.

If a man haue the blacke Jawnes with a feuer quartaine I doe remit him to the mercy of God, if ther may be any remedy purge melancoly, and then doe as I haue written in the Feuer quartaine, & for the blacke Jaunes without a Feuer quartaine, firſt purge melancoly with Pillule Indie, & Pillule Lucis, Pillule de lapide Lazuli, Pillule Sebely, and a confection of muſke is good.

The 225. Chapter doth ſhew of a mans memory or vnderſtanding.

Memory.

MEmoria is the Latin word. In Greeke it is named Muime. In Engliſh it is named the memory of man, which is concurrant with vnderſtanding named Intellectus in Latin,

tin,the which both bée two powers of the ſoule,as it appe-reth in the Chapter named Anima.

To acute and to make quick a mans memory and vnderſtanding.

Vſe the confection of Anacardine,and to ſauour Amber de greece,and other odiferous ſauours.

The 226 Chapter doth ſhew of the principall members in man.

MEmbra is the Latin word. In Greeke it is named Meli. In Engliſh it is named members, the which bée many in man,and they bée deuided in principall members,and officiall members,Principall members bée foure,the hart,the braine,the liuer,and the ſtones of man,and the place of conception in woman.All other members be officiall members, and doth office to the principall members, for in the heart bée the vitall ſpirites,in the braine bée the Animall ſpirites, in the liuer bée the naturall ſpirites & in the ſtones of man, and in the place of conception in generacyon. If any of the principal members be infected or hurt,or out of temperance, all the other officiall members muſt néedes bée out of due order and quietneſſe, but an officiall member may bee hurt and infected, and it may bée recouered with medicines or ſalues. &c. Although the lunges,the ſplene,the tongue, and the eyes bée dangerous members to heale, eſpecially if there bée in any of them old grefes.Alſo there bée ſpirituall members beſide the principall members,the which be both principall and ſpirituall members,and theſe bée ſpirituall members,which is to ſay,the lungs,the midriffe,the arter trach, the Epiglote,and they bée named ſpirituall members, for as much as they doe draw the breath or winde into the body, & doth expell it out againe. Alſo there bée other members named in Latin,Membra hetrogenia,which is to ſay in Engliſh, compound members as the face is cõpound of many things, and ſo bée the legges,and armes,and ſuch like. A member.

The 227 Chapter doth shew of a womans termes.

Womans flowers.

MEnstrua is the Latin word. In Greeke it is named Rousginechios. In English it is named a womans Termes, the which most commonly euerie woman and mayden hath, if they bée in good health and not with Childe, nor géeuing no Childe suck, from xv. yéeres of theyr age to l. not two yéeres andr or aboue, & where I did say that the womans termes in Latin is named Menstrua, that word of Latin is deriued out of a word named Mensis, which is a mouth, for euery month they that haue their health hath theyr termes or flowers. And there bée foure kindes of womans flowers, red, tauny, white and blackish, the red is naturall, and the other bée vnnaturall and not profit, and they bée token infirmitie or sicknesse to come when they bee not red.

The cause of this matter.

The cause of this matter is that God hath ordayned it to all women from xv. yéeres of their age or there about, to l. and as long as a woman can bring forth theyr flowers or haue theyr termes, so long they may bring forth fruit and haue Children or else not.

¶ A remedy for them that hath not theyr termes, & for them that hath to much of them, and a remedy for them that haue them vnnaturally.

If a womans termes doo flow too much, exhaust two or thrée vnces of blood out of a veine named Cephalica, or els Basilica, or else of Both Sophenes, then let hir vse to drink of the iuyce of Tansy, & of the iuice of Plantaine with red wine. If a woman haue not their termes, take of Materwort, of Isope, of Organum, of Calamint, of Colloquintida, of Calamus, Aromaticus, and of Ameos and such like, and take them in simples or compound, & vse it ix. times, one day after an other, twise or thrise.

The 228 Chapter doth shew of a certaine kinde of Madnesse named Melancholia.

Melan-

MElancholia is derived out of two words of Greeke which is to say of Molon, which is to say in Latin Niger. In English it is named black and of Colim, which is to say in Latin Humor. In English it is named an humour, the derivation of this word is as well referred to this sickneſſe to the humour which is one of the complexions. This sickneſſe is named the melancholy madneſſe which is a sickneſſe full of fantaſies, thinching to heare or to ſée that thing that is not heard nor ſéene, and a man having this madneſſe, ſhall think in himſelfe that thing that can neuer bée, for ſome bée ſo fantaſticall that they will think themſelues God or as god, or ſuch like things perteyning to preſumption or to deſperatiõ to bée dampned, the one hauing this ſickneſſe doth not goe ſo far the one way, but the other doth diſpayre as much the other way. A dinde of madneſſe.

The cauſe of this impediment.

The originall of this infirmitie doth come of an euill melancoly humour, and of a ſtubberne hart, and running too far in fantaſies, or muſing or ſtudying vpon things that his reaſon cannot comprehend, ſuch perſons at length wil come and bée very naturall fooles, hauing geſtes with them, or elſe peruiſh fantaſticall matters nothing to the purpoſe and yet in theyr concept do thinck themſelues wiſe.

A remedy.

Firſt in the béginning let them béware of melancholy meates, & let them vſe company, & not bée alone nor to muſe of this thing, nor of that matter, but to occupy him in ſome manuall operation, or ſome honeſt paſtime, & let them purge melancoly, & vſe to eate Caſſia fiſtula, & vſe mirth, ſport, plays and Muſicall inſtruments, for there is nothing doth hurt this impediment ſo much as doth muſing and ſolicitudeneſſe. For this matter looke in the Chapter named Mania.

The 229 Chapter doth ſhew of an humour named Melancholy.

Melan-

Melancoly. MElancolia is deriued as I haue ſayde in the Chapter before this, of two words of Greeke, and the Latins doth name this word Melancolia as the Grecians doth. In Engliſh it is named Melencoly otherwiſe named blacke coler which is one of the foure Complexions or Humours, and is cold and dry, and there be two kindes of Melancoly, the one is naturall and the other is vnnaturall. Naturall Melancoly is like the dregs of blod which is blackiſh: vnnaturall Melancoly is ingendred of coller aduſted, and of the dregs of ſiume, and of the dregs of blod, Diaſene, pilles of Inde, pilles of Lapide lazuli, Pilluli de lucis be god to purge Melancoly.

A remedy to purge coller and melancoly if it bee ſuperfluous or vnnaturall.

Catholicon and Diaphenicon, and Polypody and ſuch like be god to purge coller, and melancoly humours Yeraruffini, and as it doth appeare more largely in the Dietary of Health.

For Meri, loke in the Chapter named Iſophagus.

For Mentagra loke in the Chapter named Lichen and in the Chapter named Morbus gallicus, and in the Chapters named Variole and Morbillia.

The 230 Chapter doth ſhew of an euill vlceration named Metaſincriſis.

An euill vlceracion. MEtaſincriſis is the Greeke word. In Latin it is named Mala vlceracio. In Engliſh it is named an euill vlceracion.

The cauſe of this impediment.

This impediment doth come of corruption of blod & ſiume.

A remedy.

Firſt purge blod and ſiume, as it doth appeare in theyr Chapters, and vſe the medicines ſpecified in the Chapter named Vlcus or Vlcera.

The 231 Chapter doth ſhew of a paſſion vnder.

A paſſion vnder. MIrachia is the Greeke word. In Latin it is named paſſio ipocundriata. In Engliſh it is named paſſyon in or

or vnder the Hypocunder, wherefore loke in Hipocundrion.

The cauſe of this impediment.

This impediment doth come throwe officiall ſickneſſe, common ſicknes or conſumtil ſicknes, for this member named in the intrach is ſenſible, therfore many accidental infirmities doth happen vnto it.

A remedy.

Firſt keepe the belly warme, and as the cauſe of the ſickneſſe doth come, ſo miniſter the medicines.

For Mitra loke in the Chapter named Matrix.

For Mirach lokie in the Extrauagantes, in the next booke after this.

Meceraice bee certaine veines ſo named. Loke in the Anthomy in the Introduction to knowledge.

The 232 Chapter doth ſhew of piſſing.

Piſſing.

Mictus or Mictura, bee the Latin wordes. In Greek it is named Vria. In Engliſh it is named piſſing, ether be many impediments of piſſing, for ſome cannot hold their water and ſome cannot piſſe or make water, ſome doth piſſe blood, and ſome in their piſſing doth auoide foule water, and ſome doth auoide grauell, e ſome ſtones, e ſome when they have piſſed it doth burne in the iſſue as well in woman as in man.

The cauſe of theſe infirmities.

Theſe infirmities doth come ether naturall or elſe accidentall. If it do come naturally or by nature, few Phiſicions can help it, but they can mitigate the paine of the infirmity. If it do come accidentally, it may bee holpen.

A remedy.

Firſt for him that cannot hold his water, take of Muſhreons otherwiſe named Tode ſtoles ii. vnces, of the ſcales of Iron the which is about a Smith Handfile an vnce e a halfe, ſtamp theſe two things together in a brazen morter as fine or as ſmall as one may do it, e then put in it a quart of red wine, and let it ſtand 4 or 5 houres, then ſtraine it e drink it morning e euening ix. ſponefuls at a time, and if neede require

make

make freſh & freſh. Or elſe take of Enula Campana rootes, of Acorns, of either of thē two vnces, make fine pouder of them and drink it at times with the iuyce of Plantaine, and ſaynt Iohns wort ſod with red wine. Or elſe take a Goats bladder or a Shæps bladder, or a Buls bladder, make pouder of it and drinke it with vineger or water, and drinke it morning and euening 3 dayes. If a man cannot piſſe, take of Mellifoly 2 handfuls, of Percely 2 handfuls, of Nettels or Nettle ſæds an vnce and a half, compound all this together and infuſe it in white wine and drinke it morning and euening 9 ſpoonefuls at a time, and anoint the raynes of the back & the ſides and flanks with Connes grece. Or elſe take of the roots of Rapes, of Burs, of Docks, of Percely, of Nettels, of each 2 vnces, ſeeth all this in white wine and drink of it morning and euening, and of the ſubſtance make a playſter & lay it ouer the ſides and the belly. If a man do piſſe blod, take of Alkakenge, of Burs, of eyther an vnce, of Muſherons and vnce, confect this with the ſirup of Roſes, and drinck 3 ſpoonefuls at a time. Or els take of Horehound, of Mader, of ech 2 vnces, ſtamp it and drinck it with vineger. If it burne in the ende of the yeard, take then of the ſædes of Goords, an of the ſæds of Citrulles excoriated, of each 2 vnces, infuſe it in the water of Hawes, and vſe to drinck of it, and anoynt the cods and the raynes of the back with it, and Dyle of Nunifer.

For Muime loke in the Chapter named Memoria.

The 233 Chapter doth ſhew of an impoſtumacion in a womans Matrix.

An impediment in the Matrix.

MOlon is the Greeke word. In Latin it is named Mola matricis. In Engliſh it is named an Impoſtumacion or a lump of fleſh ingendred in a womans Matrix, which is the place of conception.

The cauſe of this impediment.

This impediment doth come of groſſe humours the which be ingendred in the Matrix, making a woman to thinck that ſhé is with childe when ſhé is not with childe.

A remedy.

A remedy.

Firſt let hir beware of eating of any meats the which doth ingender winde, then let hir vſe ſtuphes and take then this medicine, take of Moderwort, of Garmander, of Calamint, of Betony, of each an vnce and a halfe, of Anis ſedes, of Fenell ſedes an vnce, of Calamus Aromaticus, of Cipres, of each an vnce, of white vineger 2 vnces, of Roſet hony an vnce, make a ſtrup of this and purge this matter with Theodoricō and vſe ſtuphes, and let the midwife for water occupy Petroſium, euery thing that is good for Abhorſion is good for this impediment named Mola matricis.

The 234 Chapter doth ſhew of Stutting or ſtamering.

MOgilali or Ancinogloſi bée the Greeke words. In Latin it is named Balbucies. In Engliſh it is named ſtutting or ſtamering. Ancingloſi doth come by nature, Mogliali commeth by vſage to ſtamer, being continually in the company of a ſtamerer. For this matter loke in the Chapter named Balbucies.

For Morbilli loke in the Chapter named Exhanhemata.
For Mirmachira loke in the Chapter named Formica.
For Mola matricis loke in the Chapter named Molon.

The 135 Chapter doth ſhew how all manner of ſickneſſes bee deuided

MOrbus is the Latin word. In Greek it is named Noſos. In Engliſh it is named a ſickneſſe or a ſore. And there bée three kindes of ſores or ſickneſſes, vniuerſall, perticuler, and conſimell. An vniuerſall ſickneſſe doth occupate all the parts of mans body. A perticuler ſickneſſe or ſore doth occupy a perticuler member or place in man. A ſickneſſe.

A con-

A conſtimell ſickneſſe or ſore is when an vniuerſall and a particuler ſicknes or ſore bee concurrant one with an other lyke one to an other.

For this matter loke in the Chapter named Egritudo.

The 236 Chapter doth ſhew of the Kings euill.

The Kinges euill. MOrbus regius be ỹ Latin words. In Engliſh it is named the kings euill, which is an euill ſickneſſe or impediment.

The cauſe of this impediment.

This impediment doth come of the corruption of humours, reflecting more to a perticuler place then to vniuerſall places, & it is much like to a fiſtle, for and if it bee made whole in one place it will breake out in an other place.

A remedy.

For this matter let euery man make friends to the kings maieſtie, for it doth pertein to a king to help this infirmitie, by the grace ỹ which is giuen to a king anoynted. But for as much as ſome men doth iudge diuers tymes a fiſtle or a French pocke to bee the kings euill, in ſuch matters it behoueth not a king to meddle withall, except it bee thorow ỹ of his bountifull goodneſſe to giue his pitifull & gracious counſell. For kings and kings ſonnes and other noble men hath beene erimious Phiſicions, as it appereth more largely in the Introduction of knowledge, a booke of my making.

For Morbus caducus and Morbus comicialis, loke in the Chapter named Epilepſia.

For Morbus aquatus, loke in the chapter named Hiſterica.

The 237 Chapter doth ſhew of the French pockes.

The French Pockes. MOrbus gallicus or Valiore maioris, bee the Latin words, and ſome do name it Mentagra, but for Mentagra loke in Lichen. In Engliſh Morbus Gallicus is named the French pocks, whē that I was yong they were named the Spaniſh pocks, the which bee of many kindes of the Pocke, ſome bee moyſt, ſome bee waterish, ſome bee dry, and ſome bee ſhorny, ſome bee lyke ſcabs, ſome bee like ring wormes, ſome bee fiſtuled, ſome

ſome be feſtered, ſome be cruſtarous, ſome be like wens, ſome be like biles, ſome be like knobs & knurs, & ſome be vicerous having a little dry Skab in the middle of the vicerous Skab, ſome hath ache in the ioyntes, & no ſigne of the pockes, and yet it may be the pockes. And there is the ſmall pocke, loke for it in the Chapter named Valiore maiores.

The cauſe of this ſickneſſes.

The cauſe of theſe impediments or infirmities doth come many wayes, it may come by lying in the ſheetes or bed ther where a pockye perſon hath the night before lien in, it may come with lying with a pocky perſon, it may come by ſitting on a draught or ſege, ther wher a pocky perſon did lately ſit, it may come by drinking oft with a pocky perſon, but ſpecially it is taken when one pocky perſon doth ſin in lechery the one with an other. All the kindes of pockes be infectious.

A remedy.

Take the grece of a bore the ſkin clene picked out ℔ weight of a pound, of the pouder of brimſtone 3 vnces of pouder of oiſterſhels 2 vnces, of verdigrece the weight of 12. d. ℔ inward barke of the branches of a vine. v. vnces, than ſtamp all this together in a morter & anoint the body, ſpecially as nigh the ſores as one may, & then lay the perſon in a bed & caſt clothes inough ouer him, let him ſweat. 20. or 24. houres, doe this 3 times in 9 daies, & after that take an eaſy purgation, & take of the water of Plantaine halfe a pint, of Mercury ſublimated the weight of 8. d. of Roch Alom halfe a vnce, make pouder of it, & mixe all this together, & with a Fether anoynt the places. Or els take of Turpentine well waſhed an vnce, of Leterge, of Burnt Alome, of each an vnce, mixt this together, than take two vnces of the fatnes of a gote or a Kid and anoynt the places. Or els take of freſh butter an vnce & a half of Barrowes grece halfe a pound, of old Treacle an vnce, of Metredatum halfe an vnce, of quicke ſiluer mortified the weight of vi. grotes, of Lyterge and ſalt of each halfe an vnce, mixe all this together and make an oyntment.

The 238 Chapter doth ſhew of the Morphew.

Morphew. MOrphea is the Latin woꝛd. In Engliſh it is named the Morphew. And there bee two kindes of the Morphew, the white Morphew, and the blacke Morphew. The white Morphew is named Alboras, foꝛ it, loke in the Chapter named Alboras.

The cauſe of this infirmitie.

¶ Theſe infirmities doth come by default of the nutritiue vertue, oꝛ by vſing venerious actes in youth.

A remedy.

¶ If the place bee pricked and will not bleed, the Morphew is not curable, If it doe bleed, take of Rapes, of Roket, of each an vnce and a halfe, ſtamp it with Vineger, and after that waſh the place. Oꝛ els take of a Cow horne, and burne it, and with Vineger waſh the place, oꝛ els take earth of Affrick & mixe it with Vineger and waſh the place oft.

The 239 Chapter doth ſhew of an impediment in the browes and the eare.

A More. MOrus is the Latin woꝛd. In Engliſh it is named a More oꝛ a litle lumpe of fleſh the which doth grow in the bꝛowes oꝛ eares, oꝛ in any mans fundement oꝛ other places, it doth differ from Veruca which is a wart, as it doth appeare moꝛe plainly in the Chapter named Acrocordones.

The cauſe of this infirmitie.

This infirmitie doth come of a groſſe and ſuperfluous humour, of coꝛruption of bloud, and of coller aduſted.

A remedy.

Take of ſhepes doung an vnce, bꝛay it with Hony & a litle of Vineger, & make a plaiſter, oꝛ a ſuppoſitoꝛ, oꝛ a tent. Oꝛ els take of Rue an vnce, Salt perer halfe an vnce, bꝛay this together and make a plaiſter. Oꝛ els pare as deepe of the matter as the pacient may ſuffer, and dꝛop then vppon the place red ware, as one will doe to an Agnell.

The

The 240 Chapter doth ſhew of a monſter.

MOnſtrum is the Latin word. In Greeke it is named Teras. A Monſter.
In Engliſh it is named a monſter, or a thing to be wondred of, that is to ſay, to ſee a man to haue two heads, or two thombes, or ſix fingers on one hand, or to lack legs, or armes, or any other member, and was ſo borne, or any thing that is diſformed, is a Monſter.

The cauſe of this impediment.

This impediment doth come either of abundance of nature or els of little nature, it may come by the vengeance of God, or by vnnaturall copulacion betwixt man and women, or to meddle with any vnreaſonable beaſt of one kinde to couple with any other beaſt of a contrary kinde.

A remedy.

In this matter God muſt onely remedy it, and follow the counſell of Saint Paule, ſaying, Maſculus ſuper feminam in timore Dei. This is to vnderſtand, betwixt man and wife, the which may leſully & lawfully vſe the act of Matrimony, and other perſons cannot doe ſo without deadly ſin: & beaſts, to vſe themſelues contrary to their kind, & do couple them together vnreaſonable to reaſonable, vſing not reaſon.

The 241 Chapter doth ſhew of byting or ſtinging of a venemous worme.

MOrſus is the Latin word. In Greeke it is named Digma. Byting.
In Engliſh it is named a byting, the which may come many wayes, as by biting of an Adder, or ſtinging of a Scorpion, Snake, or Waſpe, piſſing of a Tode or Spider, & ſuch like, the venim of all the which may hurt man.

The cauſe is ſhewed.

A remedie.

Firſt take a ſponge and put it in hot water & wring out the water & lay it hot to the place, doe thus diuers times & than cuppe the place, and after that make a playſter of Tria-

cle and lay it to the place. And for the ſtinging of a waſpe or bee, or Hornet, put ouer the place cold ſtele.

The 242 Chapter doth ſhew of a woman.

A woman. MVlier is the Latin word. In Greeke it is named Gyuy, In Engliſh it is named a woman, firſt when a woman was made of God ſhe was named Virago, becauſe ſhe did come of a man, as it doth appeare in the ſecond Chapter of Geneſis. Furthermore now why a woman is named a woman, I wil ſhew my minde. Homo is the Latin word, and in Engliſh it is as well for a woman as for a man, for a woman the ſillables conuerted is no more to ſay as a man in woe, & ſet woe before man, and then it is woman, and well ſhe may be named a woman, for as much as ſhe doth beare children with woe and paine, & alſo ſhe is ſubiect to man, except it be ther wher the white mare is the better horſe, therefore vt homo non cantet cum cuculo, let euery man pleaſe his wife in all matters, and diſpleaſe her not but let her haue her owne will, for that ſhe will haue whoſoeuer ſay nay.

The cauſe of this matter.

¶ This matter doth ſpring of an euil education or bringing vp, and of a ſenſuall and a peruerſe minde, not fearing God nor worldly ſhame.

A remedy.

Phiſicke cannot helpe this matter, but onely God & grace ſickne̅s may ſubdue this matter.

Vt mulier non cocat cum alio viro niſi cum proprio. &c.

Beeleeue this matter if you will.

¶ Take the gale of a Gote & the gall of a Wolfe, mixe them together, and put to it the ople of Oliue Etnus virga. Or elſe take the fatnes of a Gote that is but of a yere of age Etnus virga. Or els take the braines of a Choffe & mixe it with hony. Etnus virga. But the beſt remedy that I do know for this matter, let euery man pleaſe his wife & beat her not, but let her haue her owne will as I haue ſayd.

The

The 243 Chapter doth ſhew of Muſicke and muſicall inſtruments.

MVſica is the Latin word. In Greeke it is named Muſicæ In Engliſh it is named Muſicke which is one of the vii. liberall ſciences & a ſcience which is comfortable to man in ſickneſs and in health: this ſcience is deuided in Theoricke or ſpeculation and in practiſe, the Grecians in muſicke doth vſe their termes, as they do in Phiſick, for they doe put before all notable words in Muſick Dia, as they doe in Phiſick, as Diateſſeron which is a fourth, Diapent is a fifth, Diapaſan, is an eight, Diaphonia, is a concord. For this matter looke in the Introduction of knowledge. Muſicke.

Muſculago, Muſculi, or Muſſulagines, be the Latin words. In Engliſh it is named Muſcles, or Muſſulages the which be little ſtraines deſcending from the head to the neck & face, & other parts, & they be compound of Sinewes, Filmes & Ligaments, & Pannicles, and ſome ſay that they be little griſtle bones. Muſcles.

Thus endeth the letter of M. And hereafter followeth the letter of N.

The 244 Chapter doth ſhew of a mans Noſethrilles.

NAres is the Latin word. In Greeke it is named Riues. In Engliſh it is named a mans Noſethrilles, the which be the Organs of the brayne, by the which the brayne doth attract and repulſe the aire without the which no man can liue, and without the noſethrilles no man can ſmell, & the noſethrilles bee the emunctory places of the brayne, by the which rume is expelled and expulſed with other corrupt humours, and otherwhile the noſethrilles be opilated & ſtopped that a man can not ſmell. Noſethrilles.

The cauſe of this impediment.

This impediment doth come three maner of wayes, the firſt is throwe abundance of reume. Or elſe it doth come throwe ſome Apoſtumacion lying betwixt the braine and the Organs of the Noſethrilles, or it may come by ſome Apoſtumacion growing in the Noſethrilles.

A remedy.

Firſt take ſternutacions and gargarices, & vſe once or twyſe in a weeke a drame of pills of Cochee, and vſe labour or walking, and beware of drinking of wine, and abſtaine from the fatnes of Samon, the fatnes of Conger, & the fatneſſe of Eles, as it doth appeare in the Chapter named Reuma.

The 245 Chapter doth ſhew of a mans buttockes.

Buttockes NAtes is the Latin word. In Engliſh it is named a mans buttockes the which diuers times will chafe, and ſome will be galled.

The cauſe of theſe impediments.

Theſe impediments doth come either by great labour, going a foote, or riding vpon an euill horſe in a naughtie ſaddle.

A remedy.

There is nothing better then to rub, anoynt, or greze the place with a tallow candell, and they that haue great buttockes before they trauell, let them anoint themſelues betwixt thr buttockes with oyle Oliue.

The 246 Chapter doth ſhew of the nature of man.

Nature. NAtura is the Latin word. In Greeke it is named Phiſis. In Engliſh it is named the nature of man, the which is the cheſeſt bloud in man, & it doth change into whitenes when it doth come in the cundites by the ſtones. The nature of man doth differ from the ſæde of man although they be coniuncted together, for the ſæde of man is like the ſæde of rice, when it is ſoden but it is nothing ſo big, & that is ꝑ natnre of man, is which whitiſh & thick, without the which can be no procreation,

ation, and it may waſt and conſume, or be putrified.

The cauſe of theſe infirmities.

If nature doe waſt and conſume it doth come throw ſome ſickneſs, and if it be putrified it doth come throw the corruption of bloud.

A remedy.

Firſt heale the cauſe, that is to ſay, heale the ſickneſſe and cleanſe the bloud, and all things that is ſweet is nutritiue, & doth increaſe nature.

¶ For Naucea looke in the Chapter named Abhominacio ſtomachi.

The 247 Chapter doth ſhew of a paine in the backe named Nephreſis.

NEphreſis or Nephritis be the Greeke words. Nefreſia is the Barbarous word. In Latin it is named Dolor renum, and ſome doe ſay it is Calculus in rembus. In Engliſh it is named the ſtone in the raynes of the backe. The ſtone.

The cauſe of this impediment.

This impediment doth come many wates, as by great lifting, or great ſtraining, or to much medling with women, & it may come by kind, or by eating of euill meats ingendring ỹ ſtone.

A remedie.

Clary fryed with the yolkes of egges is good for the backe, and ſo is Muſcudell and Baſtard dronke next a mans heart. Alſo theſe oiles bée good for the backe, oyle of Alabaſter, oyle of Sorpions, oyle of Nunifer, other wiſe named the oyle of Water Lillies, and ſuch like, & beware of Coſtiuenes & vſe Cliſters or Suppoſiters, & vſe the medicines the which be in the chapter named Lithiaſis.

The 248 Chapter doth ſhew of an impoſtume in the backe.

NAtta or Narra bée the Latin wordes. In Engliſh it is a great filthie impoſtume like a wenne, and is ſoft, and it doth grow in the backe or ſhoulders. An impoſtume in the backe.

The cauſe of this impediment.

This impediment doth come of rume, & of the groſnes of blud.

A remedy.

First giue the patient a Dzame of pills Aggregate, and then make inciſion vnder this maner, cut the Skin croſe wiſe, lift vp the ſkin and cut out the matter, and waſh the place with white wine and lay downe the ſkin, and then miniſter ſalue to heale it.

Nephoi, loke in the Chapter named Renes.

The 249 Chapter doth ſhew of an impedimene in a mans ſight.

He that can not ſee in darkneſſe.

NYctalopis is the Greeke wozd. In Latin it is named Nocturna cæcitudo. In Araby it is named Amica lopis, oz Sequibere oz Superati, oz Aſſe, oz Tenebroſitas. The Barbarous wozd is named Nictiſopa, In Enligſh it is named darkneſſe of the ſight, foz when the Sunne is downe & the euening in, a man can ſée nothing in darkneſs, although other men can perceiue and ſée ſomewhat that hath not this impediment.

The cauſe of this impediment.

This impediment doth come of an humour, the which doth lie before the ſight, & it may come of daſeling of a mans eies vpon the Sun, oz els of ſmall printed letters, oz ſuch like.

A remedy.

First purge the head and the ſtomake with pilles of Cochee and vſe Gargarices & Sternutations, & beware of coſtiuenеſſe and of the occaſion of the impediment.

The 250. Chapter doth ſhew of the ſinewes of man.

A ſinew.

NEruus is the Latin wozd. In Greeke it is named Neuron. In Engliſh it is named ſinewes the which may haue diuers impedimentes.

The cauſe of theſe impediments.

The impedimentes which doth foztune to the ſinewes may come by cutting of a ſinew, oz by ſtrayning, oz by ſtarkneſſe, oz by the crampe, oz ſuch like matter oz cauſes,

A reme-

A remedy.

If a ſinew bee cut in ſunder there is no remedy to make it whole, if impediments bee come to the ſinewes thorow the Cramp, looke in the Chapter named Spaſmos. If any impediment bee come otherwayes, vſe the Oyle of Turpentine and Netes foote Oyle.

The 251 Chapter doth ſhew of a certaine kinde of bliſters.

NOma is vſed for a Latin word. In Engliſh it is for a certaine kinde of Bliſter or Bliſters, the which doth ryſe in the night vnkindely. Bliſters.

The cauſe of this infirmitie.

This infirmitie doth come of corruption of flamatike humours mixt with putrified blood.

A Remedy.

Firſt for this matter beeware of ſurfeting, and late eating & drinking. And for this impediment I doe neither miniſter medicins nor yet no ſalues, but I doe wrap a litle clout ouer or about it, and as it doth come, ſo I doe let it goe, for and a man for euery tryfling ſickneſſe & impediment ſhould run to the Phiſition or to the Chirurgion, ſo a man ſhould neuer bee at no poynt with himſelfe as long as hee doth liue. In great matters aſke ſubſtanciall counſell, & as for ſmall matters let them paſſe ouer.

For Nodi looke in the Chapter named Dabaleth.

For Noctilopi looke in the Chapter named Nictalopia.

The 252 Chapter doth ſhew of a diſeaſe named Noli me tangere.

NOli me tangere bee the Latin woordes. In Engliſh it is named touch me not, and ſome doth name it an Ile pock, which is a whele about the noſe, or the lips or cheekes or in ſome place in the face, and why it is named touch mee not, for if one doe nip or bruſe him, or doe make him to bleed, hee will riſe & breake out in an other place, or elſe it will feſture and breed to a further diſpleaſure. Touch mee not.

The cauſe of this impediment.

This impediment doth come of late drinking or euill diet.

A remedy.

The chefe remedy is not to touch nor meddle with it, but loke as it doth come, ſo let it goe, and beware of eating of Garlike and Onions and ſuch lyke, and drinck not too much hot wines, and vſe the medicines the which be in the Chapter named Salſum flegma.

For Nucha loke in the Extrauagantes, in the ende of this booke.

For Auretitur loke in the ſecond booke in the Extrauagants.

Thus endeth the letter of N. And heere followeth the letter of O.

The 253 Chapter doth ſhew of an impediment named Obliuiouſneſſe.

Obliuiouſnes

OBliuio is the Latin word. In Greeke it is named Lithi. In Engliſh it is named Obliuiouſneſſe or forgetfulneſſe.

The cauſe of this impediment.

This impediment doth come of rume or ſome ventoſitie, or of ſome cold humour lying about the braine, it may come of ſolicitudenſſe or great ſtudy, occupying the memory ſo much that it is fracted, and the memory fracted, there muſt nedes then bee Obliuiouſneſſe, and it may come to yong men and women when their minde is bracked.

A remedy.

Firſt beware & eſchew all ſuch things as doe make or ingender Obliuiouſneſſe, & then vſe the confection of Anacardine, and ſmel to odiferous & redolent ſauours, and vſe the things or medicines the which is ſpecified in the chapter named Anima and Memoria. A medicine for bracked perſons, I doe not know except it bee Vnguentum baculinum, as it doth appeare in the Chapter named the Feuer Iurden.

For

For Ocdema looke in the Chapter named Vndemia.
For Occomia looke in the Extrauagants in ẏ end of this booke.

The 254 Chapter doth shew of a mans eyes.

OCulus is the Latin word. In Greeke it is named Opthalmos. In English it is named a mans eye, which is the tenderest place in a mans body. And of the eyes bee foure corlours, which bee to say, gray, whitish, blackish, and variable, and euery eye hath vii. tunicles, or cotes named in Latin Rethina, Secūdina, Sclirosis, Tela arena, nueca Cornea, & Coniunctiua. The first is Rethina, which is like a net that doth cōpasse the eye. Then is Secundina, which is a pellicle that breedeth of an other pellicle named Pia mater. The cōiunctiue is whit and thick & it doth compasse the eies. Then is Cornea which doth take his orginall of Dura mater which is a pellicle about the braine as Pia mater is: Then is Tela arena, which is like a Spiders webbe the which doth compasse the eye. And then is Scliros, ẏ which is a moist pannicle. The eie also hath or is made of foure humours, or foure substances, the first is in the midst of the eye, and is like an haile stone, the which is a cristalline humour or substance, and it doth rest the sight. Then there is a glassy humour or substance the which is in the hinder part of the Christalline humour. The third humour or substaunce is the white of the eye. The fourth humour or substaunce is the cleernesse of the eyes, which doth compasse the christalline humour, and there may bee impediments in the eye, as a blered eye, a watring eye, the Pin and the web, an Impostumacion, and blindnesse, poore blinde, gogill eyes, and dimme sighted, and such lyke, for the which looke in the Chapter of such impediments. *The eyes.*

These things bee good for the eyes.

¶ Euery thing that is greene or blacke, is good for a man

man to loke vpon it. Alſo to loke vpon golde is good for the ſight, ſo is glaſſe, colde water and euery colde thing, except the winde, is good for the eyes and no hot thing, nor warme thing is good for the eyes, except womans Milke & the blod of a Doue.

*T*heſe things bee euill for the eyes.

Euery thing that is hot is naught for the eyes, the ſunne, the fire, the ſnow, and euery thing that is white is not good for the ſight, & ſmoke, weping, the winde, ſickneſſe, rume, reading in ſmall printed bookes, ſpecially Greeke bookes, and Onions, Garlkie, Chybolles, and ſuch like, bee not good for the eyes.

*T*o clarify the eyes and the ſighe.

Take of the ſeedes of Oculi Chriſti, and put into the eyes iii. iiii. or iiii. ſeedes, or elſe take colde water & with a fine linnen cloth waſh the eyes diuers times in a day, the after the better & change the water oft that it may bee freſh and cold.

The 255 Chapter doth ſhew of ſmelling.

Smelling.

OLfactus is the Latin word. In Greeke it is named Oſphriſis. In Engliſh it is named ſmelling the which diuers times is opplated or ſtopped that one can ſmell nothing, or haue any ſauour by the noſe or noſethrils.

The cauſe of this impediment.

This impediment doth come throw rume that cauſeth the murre, or by ſome Apoſtumacion or humour the which doth opilate and ſtop the Organs of ſmelling, or throw ſome fleſhly Apoſtumacion the which doth grow in the noſethrils.

A remedy.

Take the water or vrine of an Hart, and inſtill it into the Noſethirlls diuers tymes faſting, and vſe Sternutacions, and alſo for this impediment is good to vſe Gargarices.

¶Opilacio is the Latin word. In Engliſh it is named Opplacion or Stopping, that a man can-not take naturally in and expell out of his bodye the Ayre requiſitye beſide

beſide other members the which may be opſlaked as it doth more playnely appere in the Chapters of this boke.

For Ophiaſis loke in the Chapter named Alopecia.

The 256 Chapter doth ſhew of the kindes of the Cramp.

OPiſthotonos is the Greeke word. In Latin it is named Conuultio retroſſa. In Engliſh it is named a Crampe, the which doth draw the head backward towards the ſhoulders, ſome Lateniſt doth name it Rigor ceruicis, & ſome doth name it Spaſmus retroſſus. A kinde of Cramp.

The cauſe of this impediment.

This impediment doth come throw the attraction of the ſinewes and for lack of blod, it may come by a feare or nager, or by a ſtrayne.

A remedie.

For this matter beware of anger and feare, and vſing of venerious actes after replection, and then take of Muſterd ſeedes made in fine ponder an vnce, put it into vineger, and then vſe Fricacions & great rubbing about the necke & fore-head and the temples.

Optique and ſome doe name it Oblique is a ſienew that doth rule the eye, and it hath two braunches.

The 257 Chapter doth ſhew of an impediment in the eye.

OPhtalmia or Hipophtalmia, be the Greeke words. The Barbarus word is named Obtalmia, and ſome ſay Hipopia. And the Latins doth name it Inflacio inconiunctiua or Apoſtema calidum in coniunctiua. In Engliſh it is named a hot impoſtume in the eye. A hot impoſtume in the eyes.

The cauſe of this impediment.

This impediment doth come of a cold rumatike humour, or elſe of a corrupt blod mixt with coller as auncient doctours doth declare, but I ſay it may come accidētally, as by a ſtrip or a blow with a mans fiſt, or ſuch lyke matter, for if there were

were no cauſe of an infirmitie there ſhould bée no ſickneſſe, and if there bée no ſickneſſe a man ſhal liue as long as blod and nature is in him, & this impediment may come by Melancholy. A remedy.

If it dw come of a rumaticke humour, the eyes will bée inflated, & therfore purge the cauſe with Yeralogodion ruffie, and pils of Turbyth doth in like manner purge the cauſe. If it dw come by corruption of blod myxt with coller, redneſſe and blewneſſe and heate abone the eye will ſhew the cauſe, and then take the confection of Anacardine. If it come of a Melancoly humour, the eyes will bée dry without moiſture, then take the confection of Muske: and if it dw come by coller, then is heate & pricking in the eies, and it will trouble a man, as if there were duſt or grauell in the eyes, then vſe Diacitonicon, and Pillule Stomatice.

The 258 Chapter doth ſhew of the, an infirmitie lyke a Barly corne in a mans eye lidde.

A corne in the eye. ORdiolus is the Latin word. In Engliſh it is named a corne in the eye lidde, much lyke a Barly corne.

The cauſe of this impediment.

This impediment doth come of rume myxt with corrupt blod, the which hath a recourſe more to that place then to any other place. A remedy.

Take of Affodyll, an handfull ſeeth this in whyte wyne, and then bray it and make a plaiſter and lay to it the place and vſe it oft.

The 259 Chapter doth ſhew of an euill drawing of ones winde.

Short breath ORthopnoiſis is the Greek word. In Latin it is nameb Recta ſpiracio. In Engliſh it is named an euill drawing of a mans breath, for if bée dw ly in his bed bée is ready to ſoũd, or the breath will bée ſtopped.

The cauſe of this impediment.

This impediment doth come eyther of the malice of the lungs or elſe of opplacion of the lippes, or elſe it may come thorow viſcus fleume. A re-

A remedie.

Firſt vſe a Ptiſane, and Locſanum de pino and after that vſe onte or twiſe a weeke, pilles of Cochee, and other eaſy Purgacions, and beeware of eating of Nuts and hard Cheeſe, and cruſtes of breed, and ſuch lyke thing, and aboue all beeware of all Coſtiuenelle.

For Orthomia, loke in the Chapter named Diſma.

The 260 Chapter doth ſhew of a mans mouth.

OS is ỳ Latin word. In Greek it is named Stoma. In Engliſh it is named a Mouth, which hath many impediments, as heate, impoſtumes, wheales, and ſuch lyke. The Mouth

The cauſe of theſe impediments.

Theſe impediments doth come thorow reume, or of fumoſity or heate of the lyuer or ſtomake, or elſe some of colleryke humour.

A remedy.

Firſt purge rume with pils of Cochee, if the cauſe come of rume. If it dow come of coller, purge coller with Pilluls Stomaticis. If it dwe come of heate of the lyuer or the ſtomake, qualify the heate with cold hearbs, as Endiue, Cicory, Dandelion, Sowthiſtle, and ſuch lyke herbes, & take heede of ſurfeting and late drinking.

The 261 Chapter doth ſhew of a mans bones.

OS or Oſſe bee the Latin words. In Greek it is named Oſtoum. In Engliſh it is named a bone or bones, there is no bone in man ỳ which hath any feeling but onely a mans Teeth, the which hath feeling as well as any part of mans fleſh or member. Euery man the which hath all his whole limmes, hath two hundred. xlviii. bones, as it doth more playnely appeare in my Anothomy in the Introduction of knowledge, which hath been long a printing for lack of mony and paper. Bones.

The 262 Chapter doth ſhew of Oſſitacion, yeaning or gaping.

Oſſita-

Yeaning. OScitacio is ꝯ Latin woꝛd. In Greek it is named Chaſmus In Engliſh it is named Oſſitacion yeaning oꝛ gaping.

The cauſe of this infirmitie.

This infirmitie doth come eyther foꝛ lack of ſléepe of elſe it doth come béeſoꝛe a Feuer, oꝛ ſome other infirmities oꝛ elſe by laſkiſhneſſe, bꝛother to the Feuer lurdein.

A remedy.

Take away the cauſe, and take away the impediment, and ſléepe well in the moꝛning, and not in the day tyme as the after nõne. ꝛc.

The 263 Chapter doth ſhew of the hinder part of the head.

The hinder part of the head, OCciput is the Latin woꝛd. In Greeke it is named Lujon. In Engliſh it is named the binder part of the beade the which may haue diuers impediments, as the letharge, obliuionſneſſe, and ſuch lyke, béeſide Cankers.

The cauſe of this infirmitie.

The cauſes bée ſhewed in the pꝛenominated infirmities, as it doth appéare in the third Chapter.

A remedy.

Foꝛ a remedy loke in the Chapter named Lethargos, Memoria, and Cancer.

Foꝛ Onex loke in the Chapter named Pioſis.

Foꝛ Oyſophagos loke in the Chapter named Iſophagus.

The 264 Chapter doth ſhew of an vlcer in the Noſe.

An Vlcer. OZenai is the Greek woꝛd. In Latin it is named Vlcera narium. In Engliſh it is named an Vlcer oꝛ ſoꝛe in the Noſe.

The cauſe of this impediment.

This impediment doth come of a filthie and euill humoꝛ the which doth come frõ the bꝛayne head ingendꝛed of rume and coꝛrupt blod.

A remedie.

In this matter rume muſt be purged, as it doth appéare in ꝯ Chapter named Reuma, then picke not the Noſe, noꝛ touch it not,

not, except vrgent cauſes cauſeth the contrary, & vſe gargarices and ſternutacions, I will counſell no man to vſe vehement or extreme ſternutacion for perturbating the braine. Gentle ſternutacions is vſed after this ſort. Firſt a man riſing from ſlepe or coming ſodenly out of a houſe, & loking into the element or ſun, ſhal neſe twiſe or thriſe, or elſe put a ſtraw or a rifh into the noſe & tickle the rifh or ſtraw in the noſe, & it will make ſternutations, the pouder of pepper, the pouder of Elleborus albus ſnuft or blowen into the noſe it doth make quicke ſternutacions. But in this matter I doe advertiſe every man not to take to much of theſe pouders at a time, for troubling ỳ ſecond principal mẽber which is ỳ braine, & they the which will not neſe ſtop ỳ noſethrilles with the fore finger, & the thombe vpon the noſe, & not within the noſethrils & if they would they can not neſe, all maner of medicines notwithſtanding, how bee it I would counſell all men taking a thing to prouoke ſuch matters to make no reſtrictions.

Thus endeth the letter of O. And here followeth the letter of P.

The 265 Chapter doth ſhew of an impoſtume the which may bee in the fingers and in the nayles of man.

PAnnaticium is the Latin word. In Engliſh it may be an impoſtumacion in the fingers & the nayles of a mans hand, and ſome doth ſay it is a white flaw vnder the nayle.

The cauſe of this impediment.

This impediment doth come of an hot colerike humour.

A remedy.

¶ Take of the oyles of Roſes an vnce, of the oyle of Henbane halfe an vnce, of Vineger three ſponefuls, incorporate this together and anoint the fingers and the nailes, or elſe anoynt the nayles with eare ware.

The 266. Chapter doth ſhew of Fracles in ones face.

Fracles. PAnnus is the Latin word. In Engliſh it is named an impediment in the face, ſpecially in the face of a woman when ſhe is with childe, this impediment is like a ſickneſſe named Lentigi, or Lentigo.

The cauſe of this impediment.

This impediment doth come eyther by heat of the ſunne, or by heat the which doth fume from the liuer & the ſtomake.

A remedy.

Firſt anoynt the face with the oyle of ſolwer Almons, and vſe to drinke oft of whay the which doth come of chéſe. Or els take ſhéepes dunge and bray it with Vineger, and to bedward anoynt the face vi. or vii. nightes.

For Panus perteyning to the eye, loke in the Chapter after Peripneumonia.

The 267 Chapter doth ſhew of a womans labour or deliuering.

Labour with childe. PArtus is, the Latin word. In Greeke it is named Tocos. In Engliſh it is named when a woman is ready to be deliuered, the which deliuerance is very hard with many women, and doth put them in ieopardy of their liues.

The cauſe of this matter.

The cauſe why it is more harder payne & ieopardy with one woman than with an other, when they ſhould be delinered, is ꝑ one woman is not ſo ſtrong of complexion as another womã is, & peraduenture the child is turned in the mothers body, & that the head doth not come firſt, then ther is great perill.

A remedy.

If the head of the childe doe not come forth firſt, the midwife than muſt turne the child that the head may come forth firſt, & let the midwife anoint hir hand with ꝑ oyle Oliue. Alſo if the woman be in extreme labour, let hir take the iuyce of Diptany a dramme, with the water of Fenugreeke, or els take of Serapine an vnce, & drinke it at thrée times with the water of Cheries, & kéepe the woman moderately in a temperate heat.

The

The 268 Chapter doth ſhew of inflacions in the eare.

PAriſthomia is the Greek woꝛd. In Latin it is named Tonſille oꝛ Inflacions aureum. In Engliſh it is named inflacions of the eares. Inflacions of the eares.

The cauſe of this infirmitie.

This infirmitie doth come of ſuperabundance of coꝛrupt bloud, oꝛ els of rume, oꝛ els of ſome hurt.

A remedy.

Firſt be let bloud in a veyne named Cephalica, & than vſe gargarices & ſternutacions, & vſe pilles of Cochee, & put into the eare with woll the oyle of Been, I doe not ſpeake of the oyle of Benes, but an oyle made of Been the which the Poticaries hath, & vſe foꝛ this matter, the medicines the which ſhall be moſt conuenient ſpecified in the Chapter named Aures. Foꝛ Perocela loke in the chapter named Ramex oꝛ Ramicer.

The 269 Chapter doth ſhew of Cornels about or behind the eares.

PArotides is the Greeke woꝛd. In Latin it is named Inflaciones. In Engliſh it is named Cornels about the eares. Cornels.

The cauſe of this impediment.

This impediment doth come of hot blood, oꝛ of a bilous humour, & otherwhile it doth come of a melancoly humour.

A remedy.

Firſt be let bloud of a veine named Cephalica, if ſo be that age and ſtrength will permit it, with a conuenient time. As foꝛ any other locall medicines oꝛ plaiſters, I do aduertiſe all perſones not to ſmatter to much with the impediment, foꝛ it will were away by it ſelfe.

The 270. Chapter doth ſhew of a white flaw.

PErioniche is deriued out of two woꝛds of Greeke of Peri, which is to ſay, about, and Onix, which is to ſay a nayle, which is an impoſtume about the nayle. I doe take it foꝛ a white flaw, oꝛ ſuch like, & ſome doe name it Paronichiur. A white flaw.

The cauſe of this impediment.

This impediment doth come of a venemous humour ſodenly ingendred vnder or about the nayle.

A remedy.

As I did ſay in the Chapter named Noma, that I would not counſell a man for euery trifeling ſickneſs to go to Phiſick or Chirurgerie, let nature operate in ſuch matters in expulſing ſuch humours, and meddle no further.

The 271 Chapter doth ſhew of the kindes of Palſeis.

The Palſey. PAraliſis is the Greeke word. In Latin it is named Diſſolucio. In Engliſh it is named the Palſey, and there be two kindes, the one is vniuerſal, and the other perticuler. The vniuerſall Palſey doth take halfe the body either the right ſide or the left ſide. And what ſide ſoeuer is taken, the ſaide ſickneſs doth take away halfe the memory, the one eye is dimme, and halfe the ſpeech or all is taken away, the one legge and the one arme is benummed or aſtoned that they cannot doe their office, and the proper name of this palſey, amongeſt the Greekes is named Hemiplexia, and ſome Greekes and Latins doth name it Simeapoplexis. The Barbarous word is named Simeapoplexia. The perticuler Palſey doth reſt in a perticuler member or place, which is to ſay, in the tongue, head, arme, legge, & ſuch like members. Ignorant perſons doth ſay that when a mans head, handes, or legges, doth ſhake, tremble, & quake, that it is the Palſey, for ſuch matters lyke in the Chapter named Tremor.

¶ The cauſes of Palſeis.

A Palſey doth come, whether it be vniuerſall or perticuler by reuolucion or els compaſſion of the nernous or ſinewes, and by opplacion or ſtoping of the bloud which hath not his true courſe nor recourſe, and that doth come vnder this maner either it doth come by a great anger, or els of a great feare, it may alſo come by extreme colde ryding, or going in an

an impetuſe winde.

A remedy.

Firſt vſe a good dyet, & eate no contagious meates, & if nede be, vſe cliſters, & anoynt the body with the oyles of Laury & Camomill, but whether the Palſey be vniuerſall or perticuler, I doe anoint the body with the oyle of *Turpentine* compound with Aqua vite, & vſe fricacions or rubbings with the hands, as one would rubbe with greece an olde payre of bootes, not hurting the ſkin nor the pacient. And I doe giue the pacient *Treacle* with the pouder of Pepper, or elſe Metridatum with Peper, or els take of Diatmpiperion. And if one will, he may rub the pacient with the rootes of Lillyes brayed or ſtamped, after that vſe dry ſtuphes, as the pacient is able to abide. Or els take a Foxe, & with the ſkin & all the body quartered, and with the hart, liuer, & lungs, & the fatnes of the intrals, ſtones and kidnes, ſeeth it long in running water with Calamint & balme, and Carawaies, and bath the pacient in the water of it, and the ſmell of a Foxe is good for the Palſey.

The 272 Chapter doth ſhew of an impediment in the Heeles.

PErniones is the Latin word, Permoni is the Babarous word. Kybes. In Engliſh it is named the Kybbes in a mans heeles.

The cauſe of this impediment.

This impediment moſt commonlye doth infeſt or doth happen to young perſons the which be hardly brought vp, going bare ſoted or with euill ſhoes, and it doth come of extreame colde and fleumatike humoures.

A remedie.

For the Kibes beware the ſnow doe not come to the heeles, and beware of cold, nor pinch, nor pick the Kibes, kepe them warme with woollen clothes, & to bedward waſh the heeles & the feet with a mans proper vrine, and with netes foote oile.

The 273 Chapter doth ſhew of lyce in a mans body, or head, or any other place.

Lowſie. PEdiculatio or Morbus pediculorum be the Latin words. In Greeke it is named Phthiriaſis. In Engliſh it is named lowſineſſe, and there be foure kindes, which be to ſay, head lyce, body lice, crabbe lyce, and nits.

The cauſe of this impediment.

This impediment doth come by the corruption of hot humours with ſweat, or els of rankneſſe of the body, or els by vncleane keeping, or lying with lowſie perſons, or elſe not changing of a mans ſhert, or els lying in a lowſie bed.

A remedy.

Take of the ople of Bay an vnce and a halfe, of Stauiſacre made in fine pouder halfe an vnce, of Mercury mortified with faſting ſpittle an vnce, incorporate all this together in a veſſell vpon a chafing diſh of coles, and anoynt the body. I doe take onely the ople of Bayes with Mercury mortified, and it doth help euery man & woman, except they be not to ranke of complexion.

The 274 Chapter doth ſhew of an impediment in the Lungs.

An impediment in the Lungs. PEripneumonia is the Greeke word. The Barbarous word is named Peripulmonia or Periplumonia. In Latin it is named Inflaco pulmonis, or Reſpiracio. In Engliſh it is named inflacion of the Lungs. And ſome ſay it is an impoſtume in the flappes of the Lungs. For this matter loke in the Chapter named Pulmonia in the Extrauagantes.

The cauſe of this impediment.

This impediment doth come of corrupt & groſe flume, & certaine times it doth come of catarue, & ſome times of a pluriſie, & it may come of ſuperabundance of other groſe humors.

A remedie.

In this matter I doe prayſe a Ptiſane made as it doth appere in the Chapter named *Taſſis*, and the medicine which doth ſerue for a Pluriſie and for the cough, is good for this impediment, the matter perſtructed in due order & faſhion in the miniſtracion of the medicines.

The

The 275 Chapter doth ſhew of Cornels in a mans ſhare.

PAnus is the Latin woꝛd. In Engliſh it is named a Cornell in a mans ſhare, it may be alſo in other parts of a mans body. Cornels.

The cauſe of this impediment.

This impediment doth come of coꝛruption of the liuer, and of a watriſh bloud, oꝛ of coller.

A remedy.

Firſt purge the matter with pilles of Fumitory the greater, of pilles Aggregatiue, of Agaricke, of ech a ſcruple, make than pilles and eate them, and vſe a good and a temperate dyet, as well in meates as in dꝛinckes.

Foꝛ Petia in oculo, looke in the ſecond booke named the Extrauagantes.

Foꝛ Pectus looke in the Extrauagants in the end of this booke.

Foꝛ Oepſis looke in the Chapter named Digeſtio.

The 276 Chapter doth ſhew of a mans feete.

PES oꝛ Pedes be the Latin woꝛdes. In Greeke it is named Pous. In Engliſh it is named a foote of a man, which may haue diuers impediments, as one of the kindes of the Goute, named in Latin Podagra, alſo ther may be the Cramp, with other diuers impediments, foꝛ the which looke in their Chapters. A foote.

The 277 Chapter doth ſhew of Pia mater.

PIa mater be the Latin woꝛds. In Engliſh it is named a pellikle oꝛ a ſkin full of Artures and ſmall veines, which doth wꝛap oꝛ compaſſe about the bꝛaine in many Fellicles.

No remedy.

If this Pia mater oꝛ pellicle bee percill there is no remedye but death.

For Phthiriaſis, loke in the Chapter named Pediculacio.
For Phlebothomia, loke in the chapter named Flebothomia.

The 278 Chapter doth ſhew of the Phrenesies.

Phrenſey. PHrenitis is the Greeke word. And ſome Grecians doth name it after the Arabies Sicen or Karabitus The Barbarous word is named Freniſis. The true Latins doth vſe the terme after the Grecians. In Engliſh it is named a Phrenise or madneſſe, the which abſolutely is an impoſtumacion bred and ingendred in the pillicles of the braine named in Latin Pia mater, the which Apoſtumacion doth make alienacion of a mans mind & memorie. There is an other accident phrenise, the which is ioyned with an other ſickneſſe, as a phrenise with a ſickneſſe, or with a plurice, and ſuch other like ſickneſſe.

The cauſe of this infirmitie.

For the Phreniſe the cauſe is ſhewed, how bée it ſome holdeth opinion that a Phrenise doth come of a bilous humour oppreſſing the braine, and ſome ſay it is an inflacion of the brayne, the which doth perturbate the reaſon, and doth make a man out of reaſon. The accident phrenise doth come two waies, the one is thorow a hot fume aſcending from the ſtomake to the braine. The other is thorow colligacion of the nerues or ſinewes which the braine hath with the midriffe.

A remedy.

Firſt let the pacient bleed of a veine named Cephalica, than ſhaue the head and anoint it with the oyle of Roſes, or els waſh the head with Roſe water and vineger, and if the pacient connot ſléepe, vſe dormitaries, and kéepe him as it is ſpecified in the Chapter named Mania.

For Pharmacia loke in the Chapter named Medicina.

The

The 279 Chapter doth ſhew of white cornes vpon the eye.

Cornes.

PHlitanai is the Greek word. The Barbarus word is named Veſice. In Latin it is named Puſtule. In Engliſh it is named puſhes, or white cornes vpon the eye, and ſome ſay it is a wheale or a little bladder in any place of the body.

The cauſe of this impediment.

This impediment doth come of colericke humours boyling vnder the ſkin, penitrating the fleſh a little, if it bee as ſome do ſay it is a bladder, then it doth come of a waterith humiditie, and then this impediment may come as well through ſhaking as by labour or any other way, ſome doth name this impediment Macula in oculo.

A remedie.

Firſt purge coller as it doth appeare in the Cap. named Colera, and then vſe Colirions, or els vſe the water of Plantaine with Turtle loted, and euer vſe cold things to the eyeys and beeware of hot and warme things to bee put into the eyes.

Paſtinaco is the Latin word. It is taken for a ſickneſſe, as well as for a perſnep.

For Pili, looke in the Chapter named Capillus.

The 280 Chapter doth ſhew of the fatneſſe of man.

Fatneſſe.

PInguedo is the Latin word. In Greek it is named Puueli. In Engliſh it is named fatneſſe or fogginеſſe, or ſuch like.

The cauſe of this impediment.

This impediment doth come of great eaſe and groſe, or of laſcinious feeding, it may come alſo by nature.

A remedy.

The beſt remedy that I do know is to vſe purgacions, and with meate & potages or ſewes is to eate much pepper, and vſe Electuary of Lacher, and vſe Gargarices and Sternutacions, as is ſpecified in the Chapter named Ozimei.

For Pitariosis looke in the Chapter named Porrigo.

The 281 Chapter doth shew of matter in the corner of the eye.

PIosis or Onix bee the Greeke words. In Latin it is named Pus in cronea. The Barbarous words bee named Sanies in cronea. In English it is matter in the eye.

The cause of this impediment.

This impediment doth come of viscus reumeother while mixt with a salt humor, & it may come of corruptiõ of rume

A remedy.

First purge rume, the head & the stomake, with pilles of Cochee, & beeware of eating of viscus meates, the which will adhere or cleue to the fingers, beeware of smoke, and diuers times in the day cleanse the eyes with cold water, dipping a fine linnen cloth in the water, and drop on the eyes.

The 282 Chapter doth shew of inuoluntary standing of a mans yerde.

Yerde. PRiapismus is the Greek word. In Latin it is named Erectio inuoluntaria virge. In English it is named an inuoluntary standing of a mans yerde.

The cause of this impediment.

This impediment doth come thorow caliditie and inflations from the raines of the back, or else it doth come of inflations of the veines in the yerde and stones, it may come by the vsage of venerious actes.

A remedy.

First anoint the yerde and cods with the oile of Iuneper and the oyle of Camphory is good. And so is Agnus castus, brayed and made in a plaister & laid vpon the stones, and let Priests vse fasting, watching, euill fare, hard lodging, and great study, and flee from all manner occasions of Lechery, and let them smell to Rue, Vineger, and Camphire.

The 283 Chapter doth shew of spitting of blood.

Phthisis

PHthiſis is the Greek word. In Latin it is named Tabas. In Engliſh it is named an vlceration in the Lungs, & ſome ſay it is a ſpitting blod, & ſome doth name it Emoptoica paſſio, for this mater lobe in the Chap. named Emoptoica paſſio, and vſe the medicines that there is ſpecified, and beware of ſtrayning or lifting, or great coughing.

The 284 Chapter doth ſhew of a mans ſpettill.

PItuita is the Latin word. In Greek it is named Phlegma. In Engliſh it is named a mans ſpettill. Spettill.

The cauſe of this matter.

This matter doth come of the humiditie or moyſters of blod, and ſpecially of flume, and otherwhile of rume abounding in the head, diſcending by the Vuela. A remedy.

If the ſpettill be ſuperfluous without diſeaſnelle, cleanſe the head and ſtomake with pils of Cochie. If it be viſcus, purge the head and ſtomacke with pillulis alſo of Cochee. For this matter lobe in Sputum, in the Extrauagants in the end of this booke.

The 285 Chapter doth ſhew of the Pluresy.

PLuritis is the Greek word: and ſome do name it Anaxia. In Latin it is named Lateralia dolor, the Barbarus word is named Pluriſis. In Engliſh it is named a pluresy, which is an impoſtume in the ceneritie of the bones, but there be two kindes, the one is inward, and the other is in the griſtles of the bones, & the other is in lacertes in the breſt, and Iſaac ſayth, that it is an hot impoſtome that is ingendred in the Midriffe named Diafragma, and commonly a Feuer is concurrant with this ſickneſſe. Pluresy.

The cauſe of this infirmitie.

This infirmitie doth come of a fumish blod, & of an abſty hart, which doth perturbate eyther the ioynts, or elſe the hart, and ſtomake with the breſt, it may alſo come of great heate or extreme cold by the north windes, and it may come by dronkennelſe.

A remedy.

A remedy.

Firſt if the part bée conſtipated, take eaſy purgacions, as Caſſia fiſtula, or elſe vſe Suppoſitors or Cliſters and I haue knowen old ancient doctors in this matter, vſe Phlebothomy, the which I dyd neuer vſe in this matter, cõſidering the periculoſitie of it. In this matter a Ptiſane is good, or elſe the waters of Malowes, Violets, Bugloſe, or Borage, with Suger candy, and vſe a cleane & a good dyet, as well in meats as in breads and drinks, as light bread bæing xviiii houres old is laudable, ſtale drink & meats light of digeſtion I doo prayſe, &c. And for Pluritis looke in the Chapter Pulmonia, in the Extrauagantes in the ende of this booke.

Plura is a thin pannicle ꝑ which doth couer the ribs in the which diuers times is engendred an impoſtu. called Pluritis.

The 286 Chapter doth ſhew of fleſhy matter in a mans noſe.

Noſe.

Polipus is the Latin word, and ſome doth name it Excrencia carnis in naſo. In Engliſh it is named a fleſhy humour growing in the noſe. And there bée 2 kindes, the one is a bitill noſe, which is as big as a mans fiſt, the other is a fleſhy humor or an Impoſtumaciõ growing within the Noſethrils.

The cauſe of theſe impediments.

Theſe impediments doth come of groſe humors the which bée viſcus, deſcending out & from the head to the noſe or noſethrils, it may alſo come of melancoly humors, or elſe it may come of hurting the noſe.

A remedy.

Take the ponder of Dragagant with a little Honey, and make a tent and introduce it into the noſe or noſethrils. Or elſe take the iuyce of black Iuy & with a little Cotton make a tent, and introduce it or put into the noſethrils.

For Piritaſta, looke in the Chapter named Combuſtio.

The 287 Chapter doth ſhew of the Goute in the feete.

Poda-

POdagra is the Greek word. In English it is named the Goure in the fete. The Goute

The cauſe of theſe infirmities.

Theſe infirmities doth come of cull dyet ſitting or ſtanding long at dice,cards,or long ſtudying or ſuch lyke things, taking extreme colones in the fat,it may come of late drinking,or it may come by nature,or elſe long ſtanding or ſitting at writing or ſtudying.

A remedy.

Firſt reforme cuſtll dyet and ſurfeting, & then vſe ſtuphs both wet and dry,and beware of drinking of wine,and vſe to drinke Idromell,and make playſters of Treacle,or Mitridatum. Or elſe take of the iuice of Letice and Womans milk, halfe an vnce,compound it with 3 egs, and warme lay it to the place 3 dayes. Or elſe take of the cromes of white bread a pound and more,of Cow milke a pinte,of the Dyle of Roſes 3 vnces,of the yolkes of 3 egs,of Saffron the weight of 2 d.make of this a ſtiffe playſter,and vſe it,and this is good for Chiragra.

The 288 Chapter doth ſhew of Poluſions.

POlucio is the Latin word. In Greeke it is named Pthora. In Engliſh it is named a polucion or a decepering of nature from man,and there bee three kinds, the inuoluntary, the other is ſleping, and it may bee as inuoluntary as voluntary,and the the other is voluntary. Poluſion

The cauſe of this matter.

If it bee voluntary they that ſo doth offend in bogari. And they that ſo doth be thoſe ỳ which S.Paul doth cal the moles which cannot inherite the kingdome of heauen,and ſo do I ſay,without repentance & amendment. The other is involuntary,which is to ſay, that when nature doth depart againſt a mans wil,the which doth come ts a man through inbecility and weakenes of the body. The other doth come ſleping,and that may bee as well voluntary as inuoluntary,for it doth come of a foule laſciuious dreame, & if any delectation,will, conſent

conſent, or occaſion had before the ſléepe & in the waking to delite in the matter it is deadly ſin, & ſo it is if it do come by dronkennes then it is voluntary, & if it dw come contrarily without any occaſion or delectation, it is no ſin, for it doth come of ſuperabundance of nature, or elſe thorow debilitie.

A remedy.

For the firſt, is no remedy but onely repentãce. For ỹ other the which be inuolũtary, if it doth come by ſurfeting or dronkennes it is a deadly ſin, & ſo it is if any volũtary prꝛecogitacion doth come or is had before the dreame or polucion, they the which be infected with this paſſion moſt commonly they be yong perſons the which bée vnmaried, and prieſts that do liue chaſt, therefore for this matter let them pray & faſt and lye hard, and vſe no delicate meats & drinks, the which is a great prouocacion to this foule impediment. ℣ therfore aduertiſe all thoſe that bée of ſtrength to vſe Phlebothomy, if this matter dw come by imbecilitie or great weaknes after a ſickneſſe, diſmay not the matter, but vſe good reſtoratiue meates and drinkes within due order, without ſurfeting.

The 290 Chapter doth ſhew of a little skurfe in the head.

Skurfe.

POrrigo, or porre, or Furtures, ſome Lateniſt doth vſe theſe termes. The Grecians doth vſe this word named Pitariaſis. In Engliſh it is called ſmall ſcabs bigger then the ſcales of Dandruffe, ſprowting out in Latitudes and not in longitudes, lyke the head of a léke.

The cauſe of this impediment.

This impediment doth come of a great moyſter in the head and of rume, or elſe of a dry melancoly humour.

A remedy.

Take Garlike and ſtamp it with ſalt and anoynt the place ir. times or elſe take of Literge, of Auripigment, of each an vnce, make fine pouder of it and mire it with vineger and waſh the place ir. times. For Precipitacio matricis, loke in the Extrauagints in the ende of this boke.

For

For Pruna looke in the Chapter named Ignis ſancti Antoni.

The 291 Chapter doth ſhew of ſprowting out of coruption in ſome particuler place of a mans body.

PRuritus is the Latin word. In Engliſh it is a ſprouting or burſting out in ſecret places of man and woman, ſome doo name it itch, for the pacient muſt ſcrach and claw. Sprowting.

The cauſe of this impediment.

This impediment doth come of great humiditie in the inferiall parts of the body, ſpecially in the orifice of the matrix or elſe in the fundement, or to the parts adiacent to the ſaid places.

A remedy.

Take of red Sage an handfull, boile it in freſh Butter, & with Cotten make a tent or ſuppoſiter. Or elſe take of Barowes greece two vnces, of Mercury mortified with faſting ſpittle an vnce and a halfe, of Sage finely ground an handfull, compound all this together, & then anoynt the place. Or for this matter ordayne a good payre of nayles and rent the ſkinne and teare the fleſh and let out water and blood.

The 292 Chapter doth ſhew of bleeding at the noſe.

PRofluuio ſanguinis enaribus bee the Latin words. In Engliſh it is named bleeding at the noſe. Bleeding.

The cauſe of this impediment.

This impediment doth come many waies, it may come of a ſtripe or by a fall, or by extreme labour & beate, or by great ſickneſſe, or by ſome ſtraine, or by breaking of ſome veyne, or drinking too much, ſpecially wine.

A Remedy.

To reſtryct the blood the which doth flow out of a mans Noſe, let him ſmell to an Hogges torde, and lay the ſtones and Coddes in Vineger. If it bee a woman let hir laye hir

breſtes

breaſſes in Vineger. Or elſe erhauſt an vnce or more of blod out of a verne named Cephalica.

The 292 Chapter doth ſhew of Itching.

Itching. PRurigo is the Latin word. In Engliſh it is named Itching of a mans body, ſkin or fleſh.

The cauſe of this impediment.

This impediment doth come of corruption of euill blod, the which ſhould bee out of the fleſh, it may alſo come of fleume mixt with corrupt blod the which doth putrifie the fleſh, and ſo conſequently the ſkin.

A remedy.

This I do aduertiſe euery man for this matter to ordayne or prepare a good payre of nayles, to ſcratch and claw, and to rend and teare the ſkin and the fleſh, that the corrupt blod may run out of the fleſh, and vſe then Purgacions & ſtuphes, and ſweats, and beware reuerberate not the cauſe inward with no oyntment, nor claw not the ſkin with filthy fingers, but waſh the hands to bedward.

The 293 Chapter doth ſhew of Scabbes.

Scabbes. PSora is the Greeke word. In Latin it is named Scabies. In Engliſh it is named ſcabs, which is an infectious ſickneſſe, for one man may infect another by lying together in a bed, and there bee two kindes, the dry ſcabs & the wet ſcabs, or moyſt ſcabs.

The cauſe of theſe impediments.

If the ſcabs bee dry, it doth come of coller aduſted, if they bee moyſt it doth come of the corruption of blod.

A Remedy.

Take of the ſkurfe of Iron the which doth ly about a ſmiths handſile 3 handfuls, make ſmall pouder of it, and put to it 2 vnces of the pouder of Brimſtone, cõfect or compound this together with hony and oyle Oliue, & anoynt the body. Or els take of the rots of Burs. 6 vnces, of the rots of Enula campana. viii. vnces, braſe or ſtamp this together and put to it two vnces of the pouder of Brimſtone, of Mercury mortified,

ſied thꝛæ vnces, conſect this together with Bores greece the ſkin pulled out, and compound all this together & anoynt the body. Foꝛ the dꝛy ſcabbes, take of Sorell, of Organum of each thꝛæ handfuls, ſtamp it and put to it the oyle of Henbane & Vineger, and anoynt the body.

The 294 Chapter doth ſhew of one of the kindes of Conſumpcion.

PTiſis is the Greek woꝛd. In Latin it is named Conſumpcio. In Engliſh it is named a conſumpcion oꝛ waſting and there be two kindes, the one is naturall, & the other is vnnaturall. The naturall conſumpcion reſteth in aged perſons in whome the bloud and nature doth decrece, and ſo conſequently weakeneſſe followeth, wheꝛefoꝛe in old time old men were named waſted men conſumed by age. An vnnaturall conſumpcion either it is with a feuer, oꝛ without a Feuer, if it be with a feuer, there is an other ſickneſſe running in the body with it, as the Feuer Hectike, oꝛ ſome other long ſickneſſe, which doth extenuate oꝛ make thin the bloud of man, ſo to conclude a conſumption conſumeth a man away out of this woꝛlde. And ſome doth ſay that this impediment doth come of an vlcerous matter in the Lunges. Conſupcion.

The cauſe of this infirmitie is ſhewed.

A remedy.

Old men hauing this infirmitie, cheriſh them with reſtoratiue meats & dꝛinks, & let them beware of anger & haſtineſſe. Other medicines I doe not know foꝛ naturall conſumpcion. Foꝛ vnnaturall conſumpcion, vſe to eate milke white ſuger, and dꝛincke no wine except it be Ipocras, & vſe nutritiue and reſtoꝛatiue meates, and moꝛning and evening Diaiſopus, oꝛ Diaris, oꝛ Diacalamint, oꝛ ſuch like, and Locſanum is good foꝛ all men the which hath this infirmitie, and ſo is a Ptiſane.

The 295. Chapter doth ſhew of the webbe in a mans eye.

Webbe. PTerigion is the Greeke word. In Araby it is named Sebel. In Latin it is named Vngues. The Barbarous word is named Vngula. In Engliſh it is named the webbe in the eye, which is a neruous matter bred vpon the eye, and doth couer the pupill of the eye.

The cauſe of this impediment.

This impediment doth come and is ingendred of a rumatick and a biſcus humour congeled together.

A remedy.

In this matter ther is two wayes to make one whole. The firſt is by winding or cutting away the webbe with an inſtrument. And the other is by a water to corrode & to eate away the webbe, it may be remedied by the iuyce of Horehound, Oculus Chriſti, and Diaſeris iniected into the eye. But I take onely the iuyce of Horehound and the iuyce of Licorice, iniected in the eyes is very good.

The 296 Chapter doth ſhew of a mans Pulſes.

Pulſes. PVlſe is the Latin word. In Engliſh it is named a mans pulſes, & they be named pulſes becauſe they be euer knocking & labouring. For this matter loke in the Extrauagantes and in the Chapter named Arterie, & in the Chapter named Vene.

The 297 Chapter doth ſhew of fairenes or beautie.

Beautie. PVlcritudo is the Latin word. In Greek it is named Callos or Idos. In Engliſh it is named beauty, fairenes, or pulcritudenes the which is a deceiuable grace, for they the which be beutifull ſhalbe more inſtigated to pride & vicioufnes then other ſhalbe not hauing this grace, wherfore let ſuch perſons ſtand in the feare of God and ſurrender thankes to him, leaſt that he doe turne beauty and fairenes into great deformity, as I haue knowen many ſuch perſons the which hath ben ſo ſerued.

A remedy to keepe a mans face, hands, and ſkin in ſoftnes and fayreneſſe.

Take of the rotes of Lillyes, of the rotes of Serpentory of rice of Aundy, of Ciruce waſhed, of white Sope of each two

two vnces,put all this together in a new earthen pot, and put the pot in an Ouen and let it ſtand vnto the time it bée ready to make pouder of it,than take Dragagant, Gumme Arabick,of each an vnce,infuſe it into the water of the flouers of Benes,than take and mixe all this together with the water of Lymons,& then let it ſtand 24 houres,ſtreyne it, & then to bedward waſh the face and hands,and let it drye in, and in the morning,with warme water waſh the hands.Or els take Lymons & cut them in péces,& ſéeth them in white wine and waſh the face and hands,and this muſt be done diuers times,loke in the Chapter named Facies.

The 298 Chapter doth ſhew of a mans Lungs.

PVlmo is the Latin word. In Greek it is named Pneumon. The Lungs.
In Engliſh it is named a mans Lungs,which be hot and moiſt,& in the Luugs may be many infirmities,as ſpitting of bloud,vlceration & filthy matter,and ſuch like. Alſo it may haue iii.maner of ſickneſſes,as Aſthma, Diſma, Sanſugium, and Occomia, as it doth appeare in their Chapters in this boke,and in the Extrauagants.

The cauſe of this infirmitie.

This impediment doth come of great cold,euill diet,& ſurfetting,it may come by great labour,lifting or ſtrayning.

A remedy.

A Ptiſane is good for the Lungs,and ſo is the vſage of Licorice.Or els take of Sinamon,Galbanum,Caſtory.iii.drams,of Storax,Calamint,of Licorice,of Dragagant,of each a dram, of Opium,of Saffron,of each v.drams,confect this together with Idromell, and make pilles of this & vſe them,& eate no Nuts, nor Cheeſe,nor Apples,and ſuch like.

The 299.Chapter doth ſhew of Fleas.

PVlicia is the Latin word. In Greeke it is named Pſilla. In Engliſh it is named fleas.The which doth bite and ſting men in their beddes.

The cauſe of them.

The cauſe of the ingendring of fleas commeth many wayes, they be ingendred of a corrupt duſt, and the ſweat of dogges doth ingender them, and ſo doth vnclene kæping of houſes & chambers, and beddes.

A remedy.

Firſt kæpe the chambers and houſe clene, and vſe no old Riſhes nor bentes in the houſe, ſwæpe the houſe and chambers oft, and make the beddes bætime in the morning, and lay a blanket on the ground in houſe or chamber, and all the fleas will leap into the blanket that is vpon the ground, and ſo may you take them, and ſtraw the chamber with Walnut leaues, and if thou wilt anoynt the body with bitter Almons or with the ople of Wormewood.

For Pulmonia, loke in the Extrauagants in the end of this boke

The 300 Chapter doth ſhew of a certayne kinde of Wheales in the face or mouth and other places differing from a kinde of wheals named in Greeke Phlitania.

Puſhes. PVſtule is the Latin word. In Engliſh it is named wheales or puſhes, and theſe that I doe ſpeake of moſt commonlye be in the face and mouth, and the Arabyes doth name it Saphati which is a preuy ſigne of leprouſneſſe.

The cauſe of this impediment.

This impediment doth come either of corruption of blod, and then they be red, or els doth come of abundance of flume and then they be white, or elſe it doth come of coller, then they bæ dry and hard. And if they bæ blacke it doth come of Melancoly, & they doe ſignifie death, for melancoly humours doth bring in death.

A remedy.

Firſt loke what humour doth make the cauſe of the impediment & purge it: and if nede be exhauſt out of a veine named Cephalica. ii. or iii. vnces of blod, more, as age and ſtrength will permit it, & to kill or heale exterially all ſuch wheales the

the matter purged interially, take of Ceruse, of Literge, of either of them iii. drames, of burnt lead ii. drams of the oyle of Roses, and Nightshade, of eyther of them ii. drams, incorporate all this together and anoynt the place, and if neede bee compound of mortified Mercury with it, an vnce.

Thus endeth the letter of P. And heereafter followeth the letter of Q.

The 301 Chapter doth shew of sicknesse named the Squincey

QVinancia or Squinancia be the Barbarous words. The Latin word is named Angina. The Greekes doth name it Sinanchi. In English it is named the Squincy. For this matter, looke in the chapter named Angina. Squincy.

Thus endeth the letter of Q. And heere followeth the letter of R.

The 302 Chapter doth shew of an appostumacion vnder the tongue.

RAnula is the Latin word. In English it is named an impostume vnder the tongue. Tongue.

The cause of this infirmitie.

This infirmitie doth come of to much humiditie flowing to the place there where the impostume is.

A remedy.

First purge the matter with pilles of Cochee, & vse a gargarice, and if neede bee exhaust ii. or iii. vnces of blood out of a veyne vnder the tongue, or else out of a veine named Cephalica.

The 303 Chapter doth shew of chaps in a mans foundement.

RAgades is the Greek word. Ragadie is the Barbarous word. In Latin it is named Fissure or Rime. In English it is named chappes in a mans foundement, and in the secret place of a woman. Fundement.

The cauſe of this impediment.

This impediment doth come of aridite or of a dry collericke humour.

A remedy.

Take of Roſe leaues iii. handfulls, ſeth it in white wine and waſh the place oft. Or els anoint the place with the ogle of Almons, or with the fatnes of an Ele.

The 304 Chapter doth ſhew of certayne kindes of Hernies.

Hernies. RAmex is the Latin word. In Greek it is named Kylſi. In Engliſh it is named hernies or ſwelling in the cod. Hernia is a common name to three diſeaſes, which be to ſay Euterocela, Epiplocela, and Hidrocela. Firſt Euterocela is when the guttes doe fall out of the belly in the cod wher the ſtones lye. Epiplocela, is when the guts doth fall into the cod, with theoment or Siphac, which is a pellicle the which doth compaſſe & doth beare vp the guts. Hidrocela is an humour the which hath a confluence to the ſtones, as Celſus ſayth. Ramices doth somewhat differ from Ramex, for it hath alſo three ſundry kinds, the which be to ſay. Parocela, Sarcocela, Sirſocela. Parocela is when the matter is hardned in the cod or about the ſtones, Sarcocela is when ther doth grow a flech in the cod or about the ſtones. Cirſocela is when the veines in the cod doth ſwell inflating the ſtone. Alſo ther is an other kind named Bubocela, which is when the bowels doth fall no farther then the ſhare. For this matter, & for a remedy, looke in the chapter named Hernia and Ruptura.

The 305 Chapter doth ſhew of the horſeneſſe of man.

Horſeneſſe. RAucedo is the Latin word. In Greek it is named Branchos. In Engliſh it is named horſeneſſe of the voice.

The cauſe of this impediment.

This

This impediment doth come either of a great heate and a ſodeine cold taken vpon the heat, or els it may come lewring, hallowing, or great crying it may come of late drinking and late ſitting vp, it may come by infection of the inward parts, then it is a ſigne of leprouſneſſe.

A remedy.

Take of the water of Scabious, of the water of Fenell, of the water of Licorice, of the water of Bugloſſe, of each of them a pint, of Suger Candy a pound, ſeeth this together, and morning & euening drinke iij ſponefulls.

The 306 Chapter doth ſhew of the Poſe or Snike.

RVpia is the Latin word. In Engliſh it is named the Poſe. Poſe.

The cauſe of this impediment.

This impediment doth come of ſuperabundance of reume, taken of cold or of a ſurfet.

A remedy.

Firſt purge the head and ſtomake with pilles of Cochee, & vſe gargarices and ſternutations. And for this matter looke in the Chapter named Coriza.

The 307 Chapter doth ſhew of the raynes of a mans backe.

REnes is the Latin word. In Greek it is named Nephroi. In Engliſh it is named the raines of the back the which may haue many impediments, as inflations, the ſtone, ache, & ſuch like. For this matter looke in the Chapters of this infirmityes, and in the Extrauagants in the end of this booke. Raynes.

The 308 Chapter doth ſhew of reume in a mans head.

RVma is the Latin word. In Greek it is named Reuma. In Engliſh it is named reume, the which doth ingender many infirmities deſcending from the head to the inferiall parts. Reume.

The cauſe of Reume.

Reume is ingendred in the head, which is a viſcus humour, and it is ingendred of taking of cold in the fete, and in the head and necke, and it may come thorow drinking of wine and ſtrong ale, and it may come thorow ſurfeting and late ſitting vp.

A remedy.

The vſage of Anacardine and ſternutacions & gargarices, is very good, & purge the head with Yerapigra, & vſe labour, walking, and ſmell to this ball. Take of Storax, Calamint, of Amber de Greece, of each a dram, of Cloues, of Maſtix. ii. drames, of Muske iii. graines, of Lapdanum a dram, confect this together. &c.

For Rouſchinechios loke in the Chapter named Menſtrua.

The 309 Chapter doth ſhew of croking in a mans belly.

Croking. RVgitus ventris be the Latin words. In Engliſh it is named crowing or clocking in ones belly. In Greeke it is named Brichithmos.

The cauſe of this impediment.

This impediment doth come of coldneſſe in the guttes, or long faſting, or eating of fruites and windie meates, and it may come of euill dyeth in youth.

A remedy.

Firſt beware of colde and long faſting, and beware of eating of fruits, potages, and ſewes, and beware that the belly be not conſtupated or coſtiue, and vſe drogges to breake winde.

For Rupia, loke before & after the Chap. named Rancedo.

For Reduuie loke in the Extrauagants.

The 310 Chapter doth ſhew of a Rupture.

Rupture. RVptura is the Latin word. In Greeke it is named Epigozontaymenon. In Engliſh it is named a rupture, and that is when the Siphac which is a pellicle or ſkinne the which

which doth compaſſe about the guts, is relared or broken, the the guts doth fall into the cod. And there be 3 kinds of ruptures, the firſt is virbale, the ſecond is inteſtinall, & the third is naturall, for he doth take his originall of both the other.

The cauſe of a Rupture.

A rupture doth come of crying, or elſe of a great liff, or of a great fall or browſe, or leping vneaſely vpon an horſe, or clyming ouer a high hedge or ſtyle, or by a great ſtrayne and vociferacion.

A remedy.

Firſt make a truſſe to kepe in the guts that they do not fall out of the belly, and then take the rotes of Knewholme iiii. vnces, of Polipody ii. vnces of Auince an handfull and a halfe, of Centinody, of Mouſeare, of each of them ii. handfuls, ſtamp all this together in a morter, and then infuſe it in a quart of ſtale Ale, & let it ſtand 4 or 5 houres, then ſtrayne and drinck of it morning and euening iv. ſponefuls, continue this xvi. dayes or more. If a rupture do continue iii. yéres in a man, hée cannot be made whole without inciſion or cutting, for the belly at that ſide that the rupture is in muſt be cut, and the cal or pellicle that the guts doth lye in muſt be cut away that doth hang out, and ſo muſt one of the ſtones, if the ſtone bée putrified, and then muſt the Siphac bée bound and knit or ſewed vp againe and then ſered, and ſo thé made whole with ſalues, this muſt bée done of ſome expert Chirurgion with the councell of ſome Phiſicion, the which hath both ſpeculacion & practiſe.

Thus endeth the letter of R. And héere followeth the letter of S.

The 311 Chapter doth ſhew of a Sauce fleume face.

SAlſum flegma be the Latin words. In Engliſh it is named a ſauce fleume face, which is a token or a preue ſigne of leprouſneſſe. Sauce fleume

The cauſe of this infirmitie.

This infirmitie doth come ryther of the caliditie or heate of the liuer, or els of the malice of the ſtomake, it doth moſt cõmonly come of euill dyet, & late drinking, & great ſurfeting.

A remedy.

Take of Bors greece the ſkin & traines cleyne picked out an vnce, of Sage finely ſtamped an handful, of Mercury mortified with faſting ſpettill an vnce, incorporate all this together & anoynt the face to bedward. In the morning wipe the face with browne paper that is ſoft, and waſh not the face in .iij. or .iiij. dayes, and kepe the pacient cloſe out of the winde.

For Sabara, looke in the Chapter named Caros.

For Saphati, looke in the Chapter named Puſtule.

For Sahara, looke in the Chapter named Subeth.

For Saliua, looke in the Chapter named Pituita.

For Sarcocela, looke in the Chapter named Ramex, or Ramicis.

The 312 Chapter doth ſhew of a mans blood.

Blood. SAnguinis is the Latin word. In Greek it is named Hæma. In Engliſh it is named blood, the which is the principall humour in man, for the life or ſpirites in man conſiſteth in the blood.

The cauſe of blood.

Blood is ingendred of fleume, and fleume is ingendred of good meates and drincks.

A remedy for blood putrified or corrupted.

Firſt vſe ſtuphes and baths and gentle purgations, vſe alſo meates of lyght digeſtion, and beware of groſſe meats and euill drincks, and of ſurfeting, and of too much repletion, and of venerious acts, ſpecially after a full ſtomake.

For Saluatella a veyne, looke in the chapter of veynes named Mediana.

For Sarcites, looke in the Chapter named Iposarca. Sarcoides is named in Engliſh a poyſe. For this matter looke in the Extrauagants.

The

The 213 Chapter doth ſhew of the erection or ſtanding of a mans yerde.

SAtiriaſis is the Greek woꝛd. In Latin it is named Deſide- Yerde.
rium erigendi virgam. In Engliſh it is named a deſire oꝛ ſtanding of a mans yerde, and ſome doth ſay it is a continuall ſtanding of a mans yerde.

The cauſe why it cannot ſtand.

A man that is in great age,oꝛ ſpent,oꝛ beeing in ſickneſſe,oꝛ grace woꝛking aboue nature in man vnmaried, ſhall haue no erections of his fleſh to exercile any benerious acte,if any maryed man the which would haue this matter oꝛ deſire cannot thoꝛow imbecillitie vſe the acte of matrimony,I wil ſhew my minde to them in the Chapter named Concepcio, and in the Chapter named Coitus.

A Remedy.

Vſe Diagalanga, and in the moꝛning vſe to eate two oꝛ thꝛee new layde eggues roſted rare, and put into them the pouder of the ſeedes of Netles with ſuger. Alſo all ſweet things is nutritiue and helpeth in this matter. Alſo Ipocras, Elegant, Baſterd, Muſcadell,and Gaſcon wine is good foꝛ this matter, but now a dayes few hath this impediment,but hath erection of the yerde to ſinne. A remedy foꝛ that is to leape into a great veſſell of colde water,oꝛ put Netles in the codpece about the yerde and ſtones.

The 314 Chapter doth ſhew of the Scotomy.

SCoroma is the Greeke woꝛd. Scotomaia is the Barbarous Scotomy.
woꝛd. In Latin it is named Vertigo. In Engliſh it is named the ſcotomy oꝛ moſing, oꝛ ſwimming in the foꝛe part of the head.

The cauſe of this infirmitie.

This infirmitie doth come of a vapoꝛous humour, which doth perturbate the animall powers.

A remedy.

Firſt let the pacient beware of doꝛinking of wine,oꝛ ſtrong doꝛinks,they muſt beware of eating of Chibolles,Garlike and Onions,

Onions and all vapoious meates and drinkes, and let them vſe pilles of Cochee to purge the ſtomake and the head, and Gargarices bee good for this matter, and Yerapigra, and ſuch men hauing this paſſion let them beware of climing or going vpon high hilles or round ſtayres.

The 315 Chapter doth ſhew of a Goute named Siatica.

The Siatike. Siatica paſſio is the Barbarous word. In Latin it is named Dolor ſcie. In Greeke it is named Iſchias, of ỳ which word doth come Ichiadici, and ſome name this infirmitie Coxendrir or Coxendricis morbus.

The cauſe of this infirmitie

This infirmitie doth come of hard lying on the hokill bones or lying on the ground, or vppon a ſtone, or ſuch like harde thinges, it may come by a ſtripe or a great fall, and it will ronne from the hokill bone to the knee, and from the knee to the ancle, and from the ancle to the little toe, & thē it is paſt cure, and otherwhile this goute will haue reflection to the raines of the backe, and to flankes, and it may come of a groſſe fleumaticke humour.

A remedy.

The cheefeſt remedy that euer I did know practiſed is to anoint the places with the oyle of turpentine and Aqua vite, compound together, and ſo to vſe to anoint the place againſt the fire oft, and lere cloth of pitch is good.

The 316 Chapter doth ſhew of many infirmities names, which ſhall bee found in their Chapters.

Firſt for Scabies, looke in the Chapter named Pſora.

For Scirrhus which is a ſwelling aboue nature, and is hard, looke in the ſecond booke named the Extrauagants.

Scarificacio is the Latin word. In Engliſh it is named Dcarificacion, for the which, looke in the ſecond booke named the

the Extrauagants.

For Schiros loke in the Chapter named Febris tetrathea.

For Sebell loke in the Chapter named Peterigion.

For Semiapoplexia, loke in the Chapter named Paraliſis.

The 317 Chapter doth ſhew of cornes in the necke.

SCorphula is the Latin word. In Engliſh it is named knots or burs which bee in the chyldrens neckes. Cornels.

The cauſe of this impediment.

This impediment doth come of a groſſe flume, and is lyke to an infirmitie named Dubaleth, and Glandule, concerning the rotunditie of the ſickneſſe, but it doth differ in quantitie of Schrophule, for the one is greater then the other.

A remedy.

Firſt purge the matter with the pils named Hermodactilis, and after that waſh the place with Decoction of Ireos and then take of the rots of Lillies an vnce and a halfe, of Storax, Calamine halfe an vnce, incorporate this together with the mary of a Calfe, and make a playſter or playſters and continue with this remedies:

For this matter in Rome and Mountpiller is vſed inciſions.

The 318 Chapter doth ſhew of a ſickneſſe named a burning ſcab or a Tetter.

SErpigo is the Latin word. And ſome authors doth name it Ignis volaritis. And ſome ſayth that this ſickneſſe doth but little differ frō a ſickneſſe of ſcabs named Impetigo, but that the one is bigger then the other, & ſome doth name it Impetigo zarna, as it doth appeare more plainlyer in this booke before this matter and after, as it is ſpecified in the chapter of theſe infirmities, but I do ſay that this ſickneſſe or diſnamed Serpigo is a burning ſcab, and it doth runne in the ſkin infecting it more or leſſe, and is named in Engliſh a Tetter. Tetter.

The cauſe of this impediment.

This impediment doth come of hot and corrupt blod mixt with coller.

A remedy.

A remedy.

Take of the Dyle of wheat & mix it with the oyle of egs & with a mans vrine wash & anoynt the skin, or else take the water of burs, or seeth burs in water and wash the body.

The 319 Chapter doth shew of the skin that the childe lyeth in the mothers body.

Secundine. SEcundina pellis bee the Latin woordes. In English it is a skinne or a call, in the which a childe doth lye in the mothers belly, and a woman must bee deliuered of it after the childe is borne, or else shee doth dye, for the one must come after the other perfect.

The cause of this infirmitie.

This skin or call might not may not bee without the conception, and after the childe is conceiued and come to the lyniaments, forme and shape of a creature, there is a pellicle, a skin or a cal, that doth grow incircúference about the child, and when that doth breake the childe is redy to bee borne, & then the childe doth come before, and the pellicle or skin doth come after, if it bee not follow after the childe is delyuered from the mother, the mother is in great daunger.

A remedy.

Drincke Peniriall with potlet Ale, and make a fume of Lapdanum.

For Sequibere, looke in the Chapter named Hictalopis.

The 320 Chapter doth shew of an harde or dence apostumacion.

Apostume. SEphiros is the Greek word. In English it is named an harde apostumacion in the flesh vnder the skinne.

The cause of this impediment.

This impediment doth come eyther of a grosse or viscus fleume

flemme, or elſe of a melancoly humour, and if it bée whitiſh, it doth come of flume, if it be ſwart it doth come of melancoly.

A remedy.

Firſt take the ſirupe of Bugloſſe, and of the ſirupe of Fumitory, of each an vnce and a halfe, mire them together and drincke it with the water of Fumitory, and then take Doues doung three vnces, of wheaten bran an handfull, and ſeeth it in vineger and make playſters.

The 321 Chapter doth ſhew of the fiue wits in man.

SEnſus hominis bée the Latin words. In Greeke it is named Eſthiſis anthropon. In Engliſh it is named the Sences or the wits of man. And there bée v. which bée to ſay, hearing, féeling, ſéeing, ſmelling, and talking, and theſe ſences may bée thus deuided, in naturall, anymall, and ratyonall. The naturall ſences bée in all the members of man the which hath any féeling. The anymall ſences bée the eyes, the tongue, the eares, the ſmelling, and all things pertayning vnto an vnreaſonable beaſt. The ratyonall ſences conſiſteth in reaſon, the which doth make a man or a woman reaſonable beaſt, which by reaſon may reuyle vnreaſonable beaſtes, and all other things béeing vnder his domynion. And this is the Soule of man, for by reaſon euery man created doth know his creator, which is onely GOD, that created all things of nothing. Man thus created of God doth not differ from a beaſt, but that the one is reaſonable, which is man, and the other is vnreaſonable, the which is euery Beaſt, Foule, fiſh, and worme. And for as much as daply wée do ſée and haue in erperience, that the moſt part of reaſonable beaſts which is man, doth decay in theyr memory, and bée Obliuions, neceſſary it is to know the cauſe, and ſo conſequently to haue remedy. Fiue wits.

This

This impediment doth come either naturally or accidentally.

A remedy.

If naturally a mans memory is tarde of wit & knowledge or vnderstãding. I know no remedy, if it come by great study or solicitudenes, breaking a mans mind about many matters the which hée cannot comprehend by his capacitie, & although he can comprehend it with his capacity and the memory fracted from the prægnance of it, let him vse odiferous sauours & no contagious ayres, and vse otherwhile to drink wine and smell to Amber de grece, euery thing which is Odiferous doth comfort the wits, the memory and the sences, and all euill sauours doth hurt the sences and the memorie, as it appéreth in the Chapter named Obliuio.

The 322 Chapter doth shew of the rydge bone or the back bone.

Spina is the Latin word. In Greeke it is named Archantie. In English it is named the back bone or ỹ rydge bone, the which may haue many diseases, as ache, and other paynes.

The cause of the diseases.

This disease may come of great lifts and straynes, broses or strypes, and it may come of medling too much of or with venerious acts, also a bone or bones in the backe may hée dislocated or out of ioynt.

A Remedy.

For the back the grece of a Fox, or the oyle of a Fox is good and so is the oyle of Spike, or the oyle of Camomil, or the oyle of Mastike, or the oyle of Lilies. In old causes the oyle of Nunifer is good, & so is the oyle of Alabaster, & the oyle of Castory, and the oyle of Scorpions, and a pytch cloth is good.

For Sinanchi looke in the Chapter named Angina.

Siphac is an Araby word, it is a pellicle or a skin growing out of the Midriffe which doth discend to the spondils of the back. And doth sustaine the stomake and the guts, and endeth in the nether part of the belly. and of this Siphac the two diseases

dred the which doth descend to the stones ouer a bone named Pecten, for the Didimes looke in D.

The 323 Chapter doth shew of little Wormes the which doth breed vnder the skin in handes and feete.

SIrones is the Latin word. In English it is wormes that doth breed vnder the skin. And there bee two kyndes, the one kynde breed in the hands and wrests, & the other doth breede in the Feete, and they be named degges. Sounding.

The cause of this impediment.

These wormes bee ingendred of the corruption of blond and fleume.

A remedy.

Take of quick siluer mortified an vnce, compound it with Blacke Sope and anoynt the places.

Sintexis is the Greeke word. In English it is named the weaknes & faintnes the which doth come after a great sicknesse. A remedy is to eate good meates and drinkes, and to haue good cherishing.

The 304 Chapter doth shew of sincopacions or sounding.

SIncopis is the Greeke word, & so is Lipothomia. In Latin it is named Conficio. In English it is named sincopacions or soundinges, and some doth name it in Latin Parua mors. Wormes.

The cause of this impediment.

This impediment doth come of infection about the brayne and the hart, making their opilacions, or els it doth come of some extreme sicknes, it may come thorow great heat and sodaine cold and so conuerse, it may come of doing to much of venerious actes, doing more then a man is able to perfourme, it may come by repletion, taking of superfluous meates and drinkes, it may come of & thorow great sweats,

or ſweating, or ſtuphes, or bathes, it may come of to much mirth, hauing to much myrth in fantaſticall matters.

A remedy.

Firſt & chiefely beware of the premiſſes, vſe temperance, and than if ſuch accident cauſes doe come, take & eate a race of greene Ginger, drinke a ſponefull of Aqua vitæ, or elſe of Aqua compoſita, and rub the pulſes of the braine and bayze, with Roſe water, and Vineger, and hold to the noſe of the patient redolent ſauours.

The 325 Chapter doth ſhew of Yexing or the Hicket.

Yexing. SIngultus is the Latin word. In Greeke it is named Alexos ligmos In Araby Alſoach. In Engliſh it is named the yexe or the Hicket, and of ſome the dronken mans cough.

The cauſe of this impediment.

This impediment doth come of a cold ſtomake or ſome euill humour about the hart, it may alſo come of to much drinking, & therfore many men doth name it the dronken mans cough.

A remedy.

For this matter a ſponefull of Aqua vitæ, or Aqua compoſita is good, and ſo is a race of greene Ginger, or a race of Ginger pared and cut in iiii. or v. peeces, & to ſwallow them ouer one after another, as whole as one can. Alſo Diatriapiperion is good for this matter, & ſo is burnt Malmeſey or burnt Seck and ſo is Yera Conſtantini, & Yera ſimplex Galeni.

The 326 Chapter doth ſhew of a mans ſpettill.

Spettill. SPutum is the Latin word. In Greeke it is named Priſma. In Engliſh it is named a mannes ſpittle the which doth ſhew diuers times the infirmitie of mans body. as white & viſcus fleume doeth ſignifie that the ſickneſſe doth come of fleume. The ſpettill the which is viſcus and blacke, or lyke lead, doeth ſignifie that the ſickneſſe doeth come of a melancholy humour. The ſpettill which is citrine or glaſſy, doeth

ſignifie

ſignifie that the ſickneſ doth come of coller. The ſpettil which is tauny or reddiſh doth ſignifie that the infirmitie doth come of bloud. The ſpettill which is white and not biticus but indifferent, doth ſignifie health. The ſpettill which is ſomy doth ſignifie a raw ſtomacke. The fleume that is lyke the white of a raw egge, doth ſignifie a raw ſtomacke, ſlack and ſlow of digeſtion.

For Sideratis, loke in the Chapter named Camo.
For Sirſen loke in the Chapter named Phrenitis, and Lethargos.
For Sophena, loke in the Chapter named Mediana.
For Sopor, loke in the Extra. in the end of this boke.
For Soma, loke in the Chapter named Corpus.
For Soda, loke in the Chapter named Cephalargia.
For Sparina, loke in the Chapter named Natura.
For Sompnus, loke in the Extrauagants in the end of this boke.

The 317 Chapter doth ſhew of the Crampe.

The Cramp.

SPaſmos is the Greeke word. Spaſmus is the Barbarous word. In Latin it is named Conuulcio or Contractio neruorum. In Engliſh it is named the Cramp, which is attraction of ſinewes, ther be foure kindes, the firſt is named Emproſthotonos, the which is when the head is drawen downeward to the breſt. The ſecond is named Thetanos, and that is when the forehead and all the whole body is drawen ſo behementlye that the body is vnmouable. The third is named Opiſthotonos, and that is when the head is drawen backeward, or the mouth is drawen toward the eare, for theſe thre kindes, loke in their Chapters. The fourth kinde is named Spaſmos, the which doth draw the ſinewes verye ſtraight, and aſperouſlie in the Feete and legges.

The cauſe of theſe infirmities.

This infirmitie doth come either of to much benerionſnes,

ſpecially vſed after a full ſtomake, it may come alſo thorow debilitie and weaknes, for lacking of blond and nature, and it doth come after a great ſickneſſe.

A remedy.

The kinges maieſtie hath a great helpe in this matter in hallowing Cramp ringes, & ſo giuen without mony or petition. Alſo for the cramp take of the oyle of Lillies and Caſtory, if it doe come of a cold cauſe. If it doe come of a hot cauſe, anoynt the ſinewes with the oyle of water Lillies, & Willowes, and Roſes. If it doe come of any other cauſe, take of the oyle of Euforbium, and Caſtory, and of Piretory & confect or compound all together and anoynt the place or places with the partes adiacent.

The 308 Chapter doth ſhew of of a mans Splen.

The Splen. SPlen is the Greeke word. In Latin it is named Lien or Liena. In Engliſh it is named a mans ſplene which is a ſpongious ſubſtance lying vnder the ſhort ribes in the left ſide, and it doth make a man to bee mery and to laugh, although melancoly reſteth in the ſplene, if there bee impediments or ſickneſſes in it, as ſorrow, pencifulneſſe, and care, and anger, or ſuch like, maketh many men and women to haue ſuch impediments in the Splen, as opilacions and appoſtumes, and ſuch like. Melancoly meates, hard cheſe, and feare is not good for the ſplene, and if any man be ſplenitike let him vſe mery company, & let him be let blond of a veine named Saluatella, of the left ſide, ſome doth vſe to let blond in a veyne named Baſilica on the left ſide, but I ſaye that euery thing which doth hurt the liuer, doth hurt the Splene, and euery thing that is good for the liuer, is alſo good for the Splen: and whoſoeuer will make the hardnes of the ſplene whole, firſt take the mary of a Calfe, & the mary of an Hart, and the fatnes of a Hog, of a Capon, and of a Ducke, and the oyle of ſweete Almons of like portion, myxe this together,

and

and anoynt the region of the Splen, and dry the Lungs of a Foxe, make ponder and eate it with figges. For this matter loke in the Chapter named Lien in the Extraugants in the end of this boke.

For Splenatica paſſio, loke in the Extraugants in the end of this boke.

For Sputum ſanguinis, loke in the chapter named Emoptoica paſſio.

The 329 Chapter doth ſhew of a mans ſpirit.

SPiritus is the Latin word. In Greeke it is named Pnoæ or Pneuma. In Engliſh it is named a ſpirit. I doe not pretend here to ſpeake of any ſpirit in heauen or in hell, nor no other ſpirit but onely of the ſpirits in man, in the which doth conſiſt the life of man, and ther be three, naturall, animall, & vitall: the naturall ſpirit reſteth in the head, the animall ſpirit doth reſt in the liuer, & the vitall ſpirit reſteth in the hart of man. Spirit.

To comfort and to reioyce theſe ſpirites.

Firſt line out of ſin, and follow Chriſtes doctrine, and then vſe honeſt myrth, and honeſt company, and vſe to eate good meate, and drinke moderately. For this matter, loke in the Chapter named Anima.

For Squame, loke in the Extraugantes in the end of this boke

For Squinancia, loke in the Chapter named Angina.

The 330 Chapter doth ſhew of thirſt or drineſſe of a man.

SItis is the Latin word. In Greeke it is named Dipſa. In Engliſh it is when a man is thirſtye or dry. Thirſt.

The cauſe of this impediment.

This impediment doth come many wayes, eyther it doth come by ſome ſickneſſe, or els by ydlenneſſe, or els by ſome heat in the liuer or ſtomake, or elſe it doth come by hotneſſe

of the ayer or els of extreame labour, it may come by eating of ſalt meates.

A remedy.

If it doe come of a hot ſtomake or a hot liuer, qualify the heat of the liuer, as it doth appeare in the Chapter named Epar. If it doe come otherwiſe, eate .b. or .bi. Prunes, and keepe one of the Prune ſtones in the mouth, and otherwhile roule the ſtone with the tongue in the mouth. Oxizacra or the ſirup of Violets, or Oximell diuretick is good.

The 331 Chapter doth ſhew of a ſickneſſe named Soda.

Paine in the head. SOda is the Latin word. In Engliſh it is a payne in the head, and there be two kindes, vniuerſall, and perticuler, the vniuerſall holdeth a mans whole head, and the perticuler is in a perticuler place in the head, in the which is payne.

The 332 Chapter doth ſhew of the Strangury.

Strangury. STranguria is the Greeke word. In Latin it is named Stillicidium vrine. In Engliſh it is named the ſtrangury, the which is a diſtilling or dropping of a mans water diuers times in an houre with great payne and burning in the iſſue of man or woman, or els it is an opilacion in the necke of the bladder, and thorow the ſtone, or els by ſome impoſtumous humour.

The cauſe of this infirmitie.

This infirmitie doth come of ſome vlceration in the bladder or raynes of the backe, or els it may come thorow acredite or ſharpenes of the water, it may come alſo of to much heat, or to much colones in the back and bladder.

A remedy.

Firſt if the belly be conſtupated, vſe cliſters or ſuppoſiters, then reforme the matter the which is offendant. And if it doe come of heat, vſe ſuger roſet, & the three kinds of Sanders, compound with the ſirupe of Mirtilles. If it doe come of colde, vſe

vſe Metridatum, Diacolbanum, Diamint, or Diagalanga.
For Strangulacio loke in the Chapter named Suffocatio.

The 333 Chapter doth ſhew of neſing.

STernutacio is the Latin word. In Engliſh it is named ſternutacion or neſing, the which is a good ſigne of an euill cauſe. Neſing.

The cauſe of this impediment.

This impediment doth come of dilacion of the powers of the braine, or of colonneſſe or heat in the head, or it may come caſting vp the ſight toward the light or Sunne.

A remedy not to neſe.

¶ If a man will not neſe, let him hold his noſe hard with his fingers, and if a man will neſe, take a ſtraw or a riſh and tickle himſelfe in the noſe, or els take of the pouder made of Elleborus albus, otherwiſe named neſing pouder.

The 334 Chapter doth ſhew of barrenneſſe of a woman.

STerilitas is the Latin word. In Greek it is named Stirolia or Acarpia. In Engliſh it is named a barenneſſe of a woman when ſhe cannot conceiue a childe. Barrenneſſe.

The cauſe of this impediment.

This impediment doth come of ſo much humiditie in the matrix or in the place of conception, for when the ſeede of man is ſowen, and the woman cannot reteyne it but doth ſlip away from hir, ther can be no conception. Alſo if mans nature be weake he can get no childe, therfore the default may be as well in the man as in the woman.

A remedy.

For this matter loke in the Chapter named Conceptis, & in the chapter named Coitus, & in the chapter named Embrio, &

in the chap.named Abhorſus,& let the man that is weake vſe reſtoratiue meates & drinks,& vſe cordialls and myrth with honeſt company,and let the woman take no thought, & vſe good things as man drago,Peches,and peper if ſhe be fat.

The 335 Chapter doth ſhew of a mans ſtomake.

Stomake. STomachus is the Latin word. In Greek it is named Stomachos. In Engliſh it is named a mans ſtomake,ther be two maner of ſtomakes,the one is an appetide to eat & to drink, and the other is a veſſell in man the which doth receiue meat and drinke into it,and is like a pot in the which meat and licour is put in,and as the fire doth decod the meates and the broth in the pot,ſo doth the liuer vnder the ſtomake decod ỹ meate in mans body,and if the liuer be out of order, the ſtomake cannot be in good temper, wherfore looke in the Chapter named Epar,and rectifie him and rectifie the ſtomake,and if he be out of order,all the body is out of temperance. The ſtomake is rough within and ſmoth without.

The cauſe of this matter is ſhewed partly.

But the cauſe may come other wayes,as by anger,or feare, or great ſtudying vpon many matters,or by extreme heate or by ſurfeting,or ſuch like,doth hurt the ſtomake.

A remedy.

To comfort the Stomake,vſe Ginger & Galingale,vſe mirth & well to fare,vſe Pepper in meates, & beware of anger, for it is a ſhroud part that maketh all the body fare the worſe.

The 336 Chapter doth ſhew of ſtonning of a member of a man.

Stonning. STupor is the Latin word. In Engliſh it is named a ſtonning in the feete or legs,armes or hands, in a man or woman, ſome doth ſay that this impediment is a ſleepe,as thus if one man doth aſke an other that hath this impediment,he will ſay my leg or myne armes is a ſleepe.

The

The cauſe of this impediment.

This impediment doth come of lacking blod in the member where it is, or elſe that the ſpirites be letted that they cannot have a recourſe to the ſinewes, or elſe blod doth lack in the veynes.

A Remedy.

Firſt rub the place with a blew or a Scarlet cloth, and if neede be, vſe Phlebothomy, & anoynt the place with the oyle of Turpentine, or with the oyle of Roſemary flowers, named in Greeke Anthos, or ſuch lyke Oyles.

For Suberari, loke in the Chapter named Nictalopis.
For Strathomate, loke in the Chapter named Tubercula.
For Strume, loke in the Chapter named Chirades.
For Succubus, loke in the Chapter named Epialtes.
For Subeth, loke in the Chapter named Caros.
For Surditas, loke in the Chapter named Cophoſis.

The 337 Chapter doth ſhew of ſweating or the ſweating ſickneſſe.

SVdor is the Latin worde. In Greek it is named Hidros. In Engliſh it is named ſweat, & there be diuers ſweats, the one doth come by labour, the other may come by ſickneſſe & payne, & thoſe be hot and colde, and there is an other ſweat the which is pehement, & that ſweat is named the ſweating ſickneſſe, and ſome ſweats doth ſtinke, and ſome doth not. Sweat.

The cauſe of theſe impediments.

The cauſe of ſweats, ayther it doth come of heate or corruption of the Ayre, or it may come by one perſon infecting another, or as I ſayde by labour or ſome ſickneſſe.

A remedy for the ſweating ſickneſſe.

Firſt kepe the pacient not to hot nor to cold, but in a temperance, & let him not caſt out armes, feete, nor legges out of the bed, let the head be couered, and the face open, kepe a fyer in the chamber be the ayre neuer ſo hot, eate no meat for viii. houres, vnleſſe it be an Ale-bure, drinche warme drinch, and no wine, & euery thing that is receiued, ſuche it

thorow ſquils of a Swan or Gooſe.iiii.or v.quils put together the one in an other,& they the which bee not infected let them beeware of infectuous perſons,for the ſickneſs is infective,and is one of the kindes of plagues or peſtilences,for vnnatural ſweats the which doth come by ſickneſs a Saphire is good to drink it or to hold a Saphire in one hand,or els take of Mirtils and Roſe leaues,of each of them iii.vnces,make ponder of it and caſt it in the ſheetes, ſhert or ſmock,and lay ſome to the pulſes,& drinke of theſe foreſayd things ſoden in ale,and anoynt the pulſes of the hart,braine,and the liuer, with the oyle of Mandrake. And as for ſweate that doth ſtinke,looke in the Chapter named Fetor aſſellarum.

The 338 Chapter doth ſhew of ſuffocacions.

Suffocacion. SVffocacio or Strangulacio bee the Latin words. In Engliſh it is named ſuffocacion the which doth come two wayes, the one is ſuffocacion of the matrix, & the other is a ſtrangulation, for the ſuffocacion of the matrix,looke in the Chapter named Iſterichi puinx. As for ſuffocacion or ſtrangulacion I do pretend now to ſpeake.

The cauſe of this impediment.

This impediment doth come many wayes,it doth come by haſty eating or drincking, thorow the which crums or ſome drops of drinck falleth into the weſand or throte boll,it may come by lying open mouthed,and ſome worme or fly,or any other groſſe matter may happen into the throt boll,it may come by an Impoſtume,or a groſſe fleume ſodeinely ryſing may make ſtrangulations,and ſo conſequently ſoden death or elſe ieopardy of death doth follow.

A remedy.

If it do come by haſty eating or drinking,firſt bee not auedious in the taking of it,but eate thy meate and drink thy drink with deliberacion. If it come by lying open mouthed eyther ſuch matters & the occaſion of it,the which coſt commonly is thorow lying vpright.If it be come by an impoſtume in the orifice of the throte,the which will be a riſing or ſwelling

ling ther, thē if the teeth be clasped together open themouth as wide as may bee, & looke vnder the flap of the tongue, and there shall yee finde the impostume, & with your finger draw it out, or else soden death doth follow. If it come by viscus flume then drinck rather to much then to little. And they the which bee infected with flume purge it, and let thē vse Locsanum de pino, but Diacoridon is the highest remedy, or Dianucum all is one, for the Grecians doth vse this word Diacoridon, as the Latins doth vse Dianucum. Also Serocum andromachum doth maturate and doth disolue appostumacions. Also a plaister made of Diaquilon and oyle of Violets, doth disolue and maturate hot impostumes, and Cerotum sandalinum, and oyle of Violets is good for an hot Appostumacion ẏ is inflamed, & the oyle of Philosophers named in Latin Olist philosophorum is good for impostume of the Splene. Also Implastrum de Alus, is good for impostumes in the bowels. Also the oyle of Mastix is good for hard Apostumacions in the stomake.

The 339 Chapter doth shew of a squint eye, or goggle eye.

STrabositas is the Latin word. In English it is named a squint or a goggle eye. Gogill eied.

The cause of this impediment.

This impediment doth come eyther naturally or accidentally, if it come naturally then the pacyent was so borne, and there is no remedy, if it come accidentally it doth come by attraction of the sinew within the eye.

A remedy.

Vse the medicines that is for a perticuler palsey, and for the Cramp, but beeware what is put into the eye, except it bee cold, vnlesse it bee womans milke & the blood of a Doue.

For Suspirium, looke in the Extrauagantes.

Thus endeth the letter of S. And heere followeth the letter of T.

The 340 Chapter doth shew of touching, the which is one of the fiue wits.

Tactus

Touching. TActus is the Latin woꝛd. In Greeke it is named Aphi. In Engliſh it is named touching oꝛ handling, & of handling oꝛ touching bee two ſoꝛts, the one is venerius and the other is auaricious, the one is thoꝛow carnal concupiſence, and the other is thoꝛow cupitie of woꝛldly ſubſtance oꝛ goods.

The cauſe of theſe impediments.

The firſt impediment doth come either that man will not call foꝛ grace to God not to diſpleaſe him, oꝛ elſe a man will follow his luxurious ſenſualitie like a bꝛute beaſt. The ſe-cond impediment the which is auarice oꝛ couetiſe, will touch all things, and take as much as hée can get, foꝛ all is fiſh that commeth to the net with ſuch perſons.

A remedy.

Foꝛ theſe matters I know no remedy but onely God, foꝛ ther is few oꝛ none that doth feare god in none of theſe two cauſes, if the feare of God were in vs we would not doe ſo. Ieſus help vs all. Amen.

Foꝛ Tabes, looke in the Chapter named Phthiſis.

The 341 Chapter doth ſhew of coſtiueneſſe.

Coſtiueneſſe TEniſmos is the Greeke woꝛd. And ſome doth name it Tenaſmon. The Barbarous woꝛd is named Tenaſmus. And the Latineſtes doth name it Teneſmus, and ſome Latineſtes name it Gemitus. In Engliſh it is named ſoꝛow oꝛ waying, and I am not ſo good a Grecian to declare, diſcuſſe, oꝛ define, as ſome auctoꝛs doth wꝛite in this matter, foꝛ as many doth ſay that Tenaſmon is a difficult thing foꝛ a man to make his egeſtion oꝛ ſege, and all this matter conſidered, all is combi-ned oꝛ found in one impediment the which is coſtiuenes, the which is when a man cannot goe to his egeſtion oꝛ to ſege, how bee it, the fault is in a gut named Inteſtinum rectum, the which is opilated, foꝛ a man would faine do his egeſtiõ and cannot.

The cauſe of this impediment.

This impediment doth come of to little dꝛincking of ale,

ale or beere, and it may come of too much drinking of wine, and it may come of eating of coſtiue meats or elſe of ſuperabundance of coller aduſted.

A remedy.

Vſe to eate of laratiue meates, and twiſe or thriſe a weeke with milke or potage eate halfe a ſpoonefull or more of pouder of Seene, with two peny weight of Ginger, or elſe vſe as much as a walnut, of Caſſia fiſtula, or ſome other gentle purgacions, as Polypody, or Mercury, or ſuch lyke.

The 342 Chapter doth ſhew of the impediment in the eye.

TArphati is the Barbarus word. In Latin it is named Macula in oculo. In Engliſh it is named a ſpot or a puſh in the eyes. Eye

The cauſe of this impediment.

This impediment doth come of a reumatike humour diſcending to the eye.

A remedy.

We let blood in a veine named Cephalica, & ſeeth Colworts in white wine, and vſe to make playſters of it, or elſe vſe the water of Plantaine.

The 343 Chapter doth ſhew of one of the kindes of the Cramp.

THetanos is the Greeke word. The Barbarous word is named Tetanus, out of the which is blurped a word named Tetaniſi, Thetanos. In Engliſh it is named a cramp the which doth pull the head backward, & doth draw the body ſo vehemētly, that for a ſpace a man ſhalbe vnmouable, for this matter looke in the Chapter named Spaſmos, and vſe the medicines that there be ſpecified, and beware of ſeuerous actes after a full ſtomake, and beware of anger and feare. Crampe.

For Teras, looke in the Chapter named Monſtrum.

For Tetaniſi, looke in the Chapter named Thetanos.

For Talpa, looke in the Chapter named Teſtudo.

For

For Teſticuly, loke in the Chapter following vnto Thorax.

The 344 Chapter doth ſhew of a ſickneſſe named Teſtudo.

TEſtudo is the Latin word. And ſome do name it Talpa. In Engliſh it is a ſickneſſe the which doth crép vnderneth the ſkin of the head, and if it do corrupt the ſkull, this ſickneſſe is vncurable, but I do ſay there is a difference betwixt Talpa and Teſtudo, for Teſtudo is an impoſtume haning a little bladder, and ſo hath not Talpa.

The cauſe of this impediment.

This impediment doth come of a venemous humour which is tumorus.

A remedy.

Firſt purge the head and the ſtomake with the pilles of Cochee, ſ haue the head, and then make inciſion croſſe wiſe, and pull or rip of the tumorous matter, and then lay downe the ſkin and vſe ſanatiue ſalues.

The 345 Chapter doth ſhew of a tinpany in the belly.

Timpany. TImpanitis is the Greek word. The Barbarus word is named *T*impanides. In Engliſh it is named a Timpanie, the which doth make ones belly to ſwell lyke a taber or a drounſet, and the fleſh of the body doth pyne away, and it maketh ons very ſhort winded and very faynt.

The cauſe of this infirmitie.

This infirmitie doth come of ventoſity intruſed in the belly.

A remedy.

Firſt béware of all manner meates that doth ingender winde, as fruits, cold hearbs, and ſuch lyke, alſo béware of drinking of new ale or new bére, ſ of eating of new bread, of chaſe and mattes, and ſuch lyke things. Furthermore for this matter, the belly muſt bé kept laxatiue with purgacions and cliſters, and ſuppoſiters. And in Mountpiller for this matter

matter is vsed incisions, for if there bée no incision, there cannot bée long lyfe, drege for this matter is good that doth breake winde, and so is euery thing the which doth make a man to belch or fart.

The 346 Chapter doth shew of feare

TImor is the Latin word. In Greeke it is named Dilia. In English it is named feare, & there is nothing so euill to the heart as a sodayne feare, for feare doth bring in death to the heart. Feare.

The cause of this impediment.

This impediment doth come many wayes, as feare by fyer, feare by water, feare of great displeasure of a great man, feare of killing, and such lyke.

A remedy.

For this matter thank God of all aduersitie, and vse merry company, & so vse thy selfe that thou feare nothing but God.

The 347 Chapter doth shew of singing or sounding in a mans eares.

TInnitas aurium bée the Latin wordes. In English it is named singing or a sounding in a mans eares, & this doth prognosticate defenesse. Piping in the eare.

The cause of this impediment.

This impediment doth come of ventositie or winde, which is in the head and in the eares, and cannot get out.

A remedy.

First purge the head, and then take of the Oyle of Castory, or else of the oyle of Radish, & put it into the eare or eares, the oyle of bitter Almons is good, and so is oyle of Been instilled into the eares with black wolle.

The 348 Chapter doth shew of little wheales in the head.

TInca is the Latin word. In English it is named little Wheales or Scabbes in the Skinne of the head, and there bée many kindes and sortes of these infirmities, Wheales or scabbes.

some

Some bée moyſt & some bée dry, some bée lyke teats, and some bée lyke little honey combes, & some be lyke pops or wheaten bran.

The cauſe of this infirmitie.

This infirmitie doth come eyther by corruption of blod, or elſe by abundance of reume or some vaporous humour.

A remedy.

First thaue the head, or clip away the hayres, then purge the head with Gargarices and ſternutacions, & purge the head and ſtomake with pils of Cochee, and anoynt the head with the oyle of Violets, do this three dayes and three nights, then after that waſh the head with dregs or lyes of white wine, in the which a little Roch alome is diſſolued, & after that ſtamp Onions and Garlike together and rub the head with it three or foure times, & after that anoynt the head with the iuyce of Coriander and honey, or elſe ſtamp doues dung with oyle Oliue and anoynt the head .v. or .vi. tymes, or elſe take three vnces of Bores grece, and an vnce and a halfe of Brimſtone, ſtamp all together, and then put to it an vnce of Mercury, mortified with faſting ſpettill and anoynt the head.

The 349 Chapter doth ſhew of the kindes of Leprouſneſſe named Tiria.

A kinde of leprouſneſſe.

Tiria is the Latin word. In Engliſh it is named the Tyre or the propertie of an Adder which is full of ſhales, ſo is this kinde of Leprouſneſſe full of ſhales and ſcabs, corroding the fleſh.

The cauſe of this impediment.

This impediment doth come of venemous and a melancholy humour.

A remedy.

For this vſe Treacle and purgacions and vomits, and then take of Mercury mortified with faſting ſpittell and Brimſtone, of each an vnce, of Bores grece three vnces, compound this together and vſe to anoynt the body, and then vſe ſtuphes and bathes and ſweats.

For Tiſis, looke in the Chapter named Priſis.

The

The 350 Chapter doth ſhew of an impoſtume named *T*opinaria.

TOpinaria is the Latin word. In Engliſh it is an impoſtume in childrens heades, and young perſons. A poſtume.

The cauſe of this impediment.

This impediment doth come of abundance of ſwéet fleume or els of abundance of bloud with fleume.

A remedy.

Firſt take thrée Onions of a good quantitie, & thrée Egges, and roſt them together in the hot emeries of the fier, than ſtampe them together and incorporate all together with old bores greece, and make plaiſters, and if neede be make inciſion, and than mundify the place, and after all this incarnate the place, and than ſkin it with ſalues.

For *T*onſille looke in the chapter named Pariſthomia.

The 351 Chapter doth ſhew of drawing of a mans mouth toward the eare.

TOrtura oris be the Latin wordes. Almanſor doth name it Contractio. In Engliſh it is named a Palſy which is falſe, for it is more nérer a cramp then a palſy, for it doth attract the ſinewes of thoſe parts. A wry mouth.

The cauſe of this impediment.

This impediment doth come of coldneſſe taken, or els of anger, or of a ſpice of a perticuler palſy.

A remedy.

Take of muſterd halfe a pinte, and let the pacient with his owne hand take two or thrée ſponefulles in his handes chafing the one hand with the other, and than let him make frications, reduſing the ſide of the mouth the which is drawen to the one ſide to bring it to the other ſide, doe thus. v. dayes, and vſe diuers times gargarices and ſternutations.

The 352 Chapter doth ſhew of paines in the belly.

Paines in the belly.

TOrminum or Tormen be the Latin words. In Engliſh it is a payne in the belly, or a freting in the belly.

The cauſe of this impediment.

This impediment doth come eyther of coldneſſe in the guts, or elſe of winde intruſed in the belly, and cannot get out, & it may come of conſtupacion.

A remedy.

Firſt kepe the belly warme, and ſee that thou be not coſtiue, and beware of eating cold meates and cold herbes & fruits, and vſe Diatriapiperon and drygges, and cliſters, or els ſuppoſiters.

The 353 Chapter doth ſhew of the ſhaking of the head and hands

Shaking.

TRomos is the Greeke word. In Latin it is named Tremor or Iectigacio, or Morbus officialis. In Engliſh it is named an officiall ſickneſſe, for as much as it doth occupate an officiall member, for it doth make a mans head to ſhake, or the hands or other parts to quake.

The cauſe of theſe impediments.

Theſe impediments doth come thorow imbecilitie or weakeneſſe of the ſinewes, alſo it may come of extreame colde or great feare, or thorow great anger, and beware of drinking in the morning, but eating ſomewhat before.

A remedy.

Firſt beware of colde, of feare, and of anger, and than vſe to waſh the necke and the hands with the water that Sage and Balme hath bene ſodden in.

The 354 Chapter doth ſhew of the Breſt bone.

The breſt bone.

THorax is the Greeke word. In Latin it is named Torax. In Engliſh it is named the breſt bone, the which may haue diuers impediments.

The cauſe of theſe impediments.

Theſe impediments of the breſt bone either doth come of ſome

ſome great bꝛoſſing,oꝛ elſe of ſome putrefying of it, oꝛ ſuch like.

A remedy.

Firſt foꝛ this matter interially eaſy & gentle purgations as theſe following,Pouder of the coddes of Sene,Mercury,Polipody,Caſſia Fiſtula, Pillule aurea,Pillule Cochie,and ſuch like, & foꝛ a bꝛoſe take Sparmaceti, with warme ale and Malmeſy. And exterially theſe oyntments be gꝛod foꝛ the bꝛeſt bone, oyle of Myntes,oyle of Spyke and ſuch like.

The 355 Chapter doth ſhew of a mans ſtones.

TEſticuli is the Latin wꝛoꝛd. In Greeke it is named Orchia. In Engliſh it is named a mans ſtones,the which may haue many impediments. Stones.

The cauſe of the impediments of the ſtones.

Theſe impediments doth come by ſome of the kindes of the Hernies, oꝛ els by ſome other humour deſcending from the body to the coddes making ſwellings oꝛ burnings, oꝛ ſome other appoſtumacions,and it may come by a bꝛoſe.

A remedy.

If it doe come by any of the kindes of the Hernies, loke in the Chapter named Hernia. If it doe come any other wayes anoynt the ſtones with Vuguentum album,oꝛ elſe make pulces and Mollifying bathes,oꝛ ſuch like,be gꝛod.

The 356 Chapter doth ſhew of the Weſand or throte boll.

TRachea arteria be the Latin wꝛoꝛds. In Engliſh it is named the weſand,oꝛ the thꝛote boll,by the which the winde and the aier is conueied to the lungs,& if any crome of bꝛead, oꝛ dꝛop of dꝛinke,goe oꝛ enter into the ſaid weſand,if a man doe not cough he ſhould be ſtrangled,& therfoꝛe whether he will oꝛ wil not he muſt cough & lay befoꝛe him that is in the thꝛot & mouth,noꝛ he can be in no quietnes vnto the time the matter be expelled oꝛ expulſed out of the thꝛote, as it doth moꝛe largely appeare in the Chapter named Strangulacio. Weſand.

The cauſe of this impediment.

This impediment doth come of greedines to eate or drinke ſodenly, not taking leyſure, alſo it may come of ſome flye inhaulted into a mans throt ſodenly, as I haue ſéene by other men, as by my ſelfe, for a nit or a flye comming vnto a mans mouth when he doth take in his breth and ayer, loke what ſmall thing is before the mouth is erhaulted into the weſand, and perturbeth the pacient with coughing.

A remedy.

For the firſt cauſe be not to greedy, eate and drinke with leyſure, fearing God, and as for the ſecond cauſe, I commit onely to God, for this matter choughing is good.

For Trixcom loke in the ſecond booke in the Extrauagants.

The 357 Chapter doth ſhew of ſwelling of wartes and of agnelles.

Wartes. TVber is the Latin word. In Engliſh it is named euery ſwelling or riſing of the fleſh. Tubercula is a diminitiue of the Latin word Tuber, and in Enligſh it is named a wart or an agnell growing in the féete or toes, & in Latin they haue many kindes & tearmes, as Melicerides, Ganglia, Athoromala, and Stratomata.

The cauſe of theſe impediments.

Theſe impediments doth come many wayes, if it be warts in the handes, face, or other ſuperiall partes, it doth come of groſſe & corrupt humors, if it be agneles it doth come of chafing of the féete and of ſtraight ſhoes wearing, and it may come by nature.

A remedy.

Firſt clip off their heades, and then rub them well with Alome water and bay ſalt, doe this .iv. times, and lay ouer the places thin plates of lead.

The 358 Chapter doth ſhew of a Chough.

Cough. TVſſis is the Latin word. In Greek it is named Vix. In Engliſh it is named a cough.

The

The cause of this impediment.

This impediment doth come of the Lungs, or els of a reume distilling to the asperous nature, or the pypes of the Lunges.

A remedie.

First for this matter let the pacient be kept in a cleane ayer without rorruption of draughtes, dung hils, & euill sauours & flauours, let the pacient beware of sweeping of houses and streets, & dauncing vpon rishes ther wher much dust is vnder the rishes, these things obserued & kept, than the pacient must eschew and refrayne from certaine meates and drinkes and breades. First from breades, as stale and new bred, from sodden bread, as Semnells and Cracknelles, and also Cake bread & Crustes. After this new Ale or Beere, sower Ale or Beere, or sower sider or wine, let the pacient refrayne from it, Egges, Milke, and specially hard cheese & nutes, let them the which hath the cough eat none of it. A Ptisane made in this maner. First take of Enula campane rootes. iii. vnces mundified and sliced thin, of Esope. ii. handfuls more or les, as the time of the yeere shall require, for in sommer whan the vertue is in the hearbs, is worth. iii. handfuls in winter, than take of Fenell rootes the pith pulled out, or els Fenell seedes the weight of an vnce & a halfe, of Anis seedes. iii. vnces, of great raisons the stones pulled out, a quarter of a pound: of Figs pulled in peeces half a pound, of Licorice brosed half a pound, of Barly clensed or picked clen & brosed, & so purified iii. handfulls, seeth all this together in a galon of running water, strayned & boyle all together till it bee consumed to lesse than iii. quarters, & than strayne it & let the pacient drink morning, none, & night ix. sponefuls at a time. And when his drink named a Ptisane is done, let the pacient purge himselfe with ẏ pils of Coche or with Pils stomatical, & after that vse Locsanum de pino, I in this matter would not that sodenly a restrictyon should be cured lest peraduenture thorow such soden mutacions inconuenience myght fall, for a sodeyn mutacion is death. And whosoeuer he be the which can cough, so long he cannot dye, but

beware the after clappes. And I do say, whosoeuer that can cough & expulse or expell the viscus matter that would stop the pipes shall liue long, & they the which that would be holpen of an old cough & doe pretend to stop vp the breath & the life & all, let him go about to stop the cough, god it is to take medicines to relax, or to lose viscus fleume.

Thus endeth the letter of T. And heere followeth the letter of V.

The 359 Chapter doth shew of the small Pockes.

Small pocks. VAliore minores be the Latin wordes. In English it is named the small pockes the which will breake out first as small pothes, and after that they will be scabbed after a stinking sort.

The cause of this impediment.

This impediment doth come more of the corruption of blod then any other humour, it may come of menstruous humour in the conception of a child, wherfore this infirmitie is an accident cause to youth, age is not infested nor infected with this infirmitie, vnlesse it be throw a great contagious ayer recept and taken of infectious persons, and if the pacient be so generated, beware of leprositie consequently will follow.

A remedy.

First let all phisitions beware, not onely in this infirmitie but in many other, not to minister medicines exteriall, which should be repercussiue, which is to say, to driue in the infirmitie to the body, and beware in this matter of ointmentes and bathes, and of cold and open ayer, or picking or touching any of the pothes or scabbes, keepe the pacient warme and let him or hir be of a good diet to comfort blod, although that some expert doctours in this matter would that a man should exhault blood out of a veine named Mediana.

The

The 360 Chapter doth shew of a swelling of the veines specially in the feete and legges.

VArices is the Latin word. In English it is named swellinges of veynes in the feete and legges, and in other places aboue any naturall course. Swelling of veines.

The cause of this impediment.

This impediment doth come diuers waies, either by extreme labour with going, leaping, daunsing, wrastling, or such like, or els it doth come of some euill humour descending from the superiall parts to the inferiall parts, and as I doe precisely know. this matter is much grounded vppen ventositie the which is the principall cause.

A remedy.

First if néede bée, exhaust blood out of the Basilike veyne, & then purge the matter with Yera ruffini, or with pils of Lapidis lazule, and than take of the skurfe of Iron in a smithes forge a handfull, of wheten bran thrée handfuls, seeth this in white wine or in lyes, and wash the place thrée times to bedward, and purge coller.

For Varuce looke in the chapter named Acrochordones.

The 361 Chapter doth shew of the principall veynes.

VEne is the Latin word. In Greeke it is named Sthigmos. In English it is named veines, a veine is a cundit that doth conteine the principall blood in man, taking their original or beginning of the liuer. There bée many principall veynes in man, as the ramus veynes, then be these veynes, Mediana, Cardiaca, Cephalica, Sophena, Basilica, Epatica, Saluatella, and the Hemorodiall veynes they bée named principall veynes, for as much as they doe pertayne to the principall members, and they bée the principall veynes for as much as the principalitie of all other veynes resteth in them, Veines

and hath a confluence, or a courſe and recourſe to and from them, furthermore for this matter let them loke that would haue more knowledge in the Chapter named Mediana and in Phlebothomia.

The 362 Chapter doth ſhew of venim or poyſoning.

VEnenum is the Latin word, In Greeke it is named Ios. In Engliſh it is named venim the which is the moſt ſubtileſt matter that can be, for nature doth abhorre it, conſidering that it doth infect and corrupt not onely officiall members, but alſo the principall members.

The cauſe of this matter.

This matter doth come of ſome venemous worme, or beaſt, biting or ſtinging, and poyſoning doth come by eating or drinking of poyſon, how bee it in Rome they will poyſon a mans ſtirop, or ſadbell, or any other thing, and if any part of ones body doe take any heat or warmeneſſe of the poyſon, the man is then poyſoned.

A remedie.

If a man doe perceiue that he be poyſoned, firſt let him vomit and giue him purgations, Cliſters, or Suppoſiters, and let him bloud of theſe veynes named Mediana and Cardiaca, and vſe to drinke Treacle or Metredatum, and alſo Garlike & Rew is good againſt poyſon or poyſoning. If one be ſtong or bitten with a venemous beaſt or worme, loke in the Chapter named Morſus reptilium.

The 363 Chapter doth ſhew of ventoſitie.

Ventoſitie. VEntoſitas is the Latin word. In Greek it is named Anemodia. In Engliſh it is named ventoſitie or winde.

The cauſe of this impediment.

This impediment doth come diuers wayes, as by long faſting or taking of extreme colde, or eating of fruits, or eating of potage or ſewes, or groſſe meates and ſuch like.

A reme-

A remedy.

For this matter vſe to eate Diaſpermaton, or Diateſſeron, or Diaciminum, or elſe take of Anis ſeedes, of Caraway ſeedes, of Fenell ſeedes, of Ginger, of Setuall, of Cloues, of Comin ſeedes, of each v. drames, make powder of all this, and vſe a portion euery day with meates, drincks, or potages, and beware of coſtiuenеſſe and vſe dredge.

The 364 Chapter doth ſhew of diuers kindes of wormes.

VErmes is the Latin word. In Greeke it is named Scoliees. In Engliſh it is wormes. And there be many kindes of wormes. There be in the body three ſorts, named Lumbrici, Aſcarides, and Cucurbite, Lumbrici be long white wormes in the body. Aſcarides be ſmal little white wormes as big as an hayre and a halfe an inch of length, and they be in a gut named the longacion, and they will tickle in a mans fouindement. Cucurbiti be ſquayre wormes in a mans body, and I haue haue ſeene wormes come out of a mans body like the the faſhion of a maggot, but they haue beene ſwart or hauing a dark colour. Alſo there be wormes in a mans hands named Sirones, and there be wormes in a mans feete named begges, then is there a Ring worme named in Latin Impetigo. And there may be wormes in a mans teeth and eares, of the which I do pretend to ſpeake of now, as for all other wormes I haue declared their property and remedies in their owne Chapters. Wormes.

The cauſe of wormes in a mans Eeie.

Two cauſes there be that a man hath wormes in his eares, the one is ingendred through corruption of the braine, the other is accidentall by creeping in of a worme into a mans eare or eares.

A remedy.

Inſtill into the eare the oyle of bitter Almons, or elſe the oyle of wormewood, or elſe the iuyce of Rew, warme euerie thing that muſt be put into the eare.

For Vertigo loke in the Chapter named Scotomos.

The 365 Chapter doth ſhew of a mans bladder.

Bladder. VEſica is the Latin word. In Greeke it is named Ciſtis. In Engliſh it is named a mans bladder, ỳ which doth receyue the water or vrine the which doth diſtill from the liuer and the raines of the back to it, by the pores named Vritides or Vrichides. The bladder may haue many impediments, as ſcabs, vlcerations, inflamations, alſo a palſey may bee in the bladder or great debilitie that one cannot hold his water.

The cauſe of theſe impediments.

Theſe impediments doth come commonly of euill ordering in youth, the other cauſes bee ſhewed.

A remedy.

Firſt anoynt the raynes and the coddes, and other ſecrete places, with the oyle of Scorpions, and drink red wine in the which Muſherons is ſodden in. Alſo I do aduertiſe euery man to diſcharge oft the bladder and neuer to hold in the water, for by reſtricting of the water ſuch impediments bee ingendred, and ſo is the goute.

For Veſice, loke in the Chapter named Phlitanai.

The 366 Chapter doth ſhew of him or hir that cannot ſleepe.

Watch. VIgilie is the Latin word. In Greeke it is named Grigoriæ. In Engliſh it is named watching or they that cannot ſleepe.

The cauſe of theſe impediments.

This impediment doth come thorow idleneſſe or weakneſſe of the braine, or elſe thorow ſickneſſe, anger, or falling, or elſe thorow ſolycitudeneſſe of repletion or extreme heat, or extreame colde in the ſéete or ſuch lyke.

A Remedy.

Take of the oyle of Violets an vnce, of Opium halfe an vnce,

vnce, incorporate this together with womans Milke, and with a fine linnen cloth lay it to the temples. Or els take of the leaues of Henbane, stamp it and lay it to the temples. Or else vse to eate of Letuse seeds, of white Popy seedes, of Mandragor seeds, of Saunder, of each three drammes, but aboue all things mirth is best to bedward.

For Virigo looke in the Chapter named Mulier.

The 367 Chapter doth shew of a mans yeard.

A mans yerd

VIrga virilis bee the Latin words. In Greek it is named Aedion. And some name it Psosi or Hoxasis or Opsis. In English it is named a mans yeard the which is a member full of sinewes, arters & veines, with lacertes & other ligaments, the sinewes doth procede from the nerue which is the mary of the back, The erection of the yerd doth come from the arters of the heart and the head. The veynes doth procede from the liuer. The lacertes & the ligaments doth procede out and from the thyes, specially of a bone or bones there being. The yeard may haue many impediments as well within the condits as without, vnder the skin of the head of the yeard.

The cause of these impediments.

These impediments doth come as I sayd many wayes. If it do come interially in the condits of the yerd, it doth come of an hotte coleriche humour, or else by some euill humour ingendred eyther in the bladder, or else in the raynes of the backe, and it may come of an euill disposed woman that is eyther filthy, or else pretending to do man displeasure. If it do come exterially which is to say, that the impediment bee in, vnder, or vpon the head of the yerd betwixt the skin and the head of the yeard, eyther it doth come of the heat of the body, or else thorow much medling with a woman, specially if shee bee menstrous, pocky, or leprous.

A remedy.

If this impediment bee in any interiall cauſe, vſe to drinck milke, or els drink oft a good porcion of the water of hawes, and iniect into the yerde the water of Camphire. If the impediment bee betwixt the ſkin and the head of the yerde and the head ſelfe, waſh the head of the yerde diuers times with white wine. And after that vſe the ponder of a rotten poſt, or any ficcatiue medicines, or els Populion, or vnguentum Egpiſiacum is good.

The 368 Chapter doth ſhew of a mans ſight.

Sight. VIſus is the Latin word. In Greeke it is named Oniclies. In Engliſh it is named a mans ſight, the which may haue many impediments as ſpore blinde, ſtark blinde, gogle eyes, and many other impediments, as it doth appeare in diuers Chapters of this booke, ſpecially in theſe Chapters named Oculus, Tarphati, Argemata, Bothor, Epiphora, Lacrime, Lencomata, Liptitudo Macula in oculo, Ophtalmia, Ordiolus, Panus, Pecia in oculo, Phlitania, Pterigion, Sebell, Vngula, and Straboſitas.

The cauſe of theſe impediments.

There can no impediment come to the eye, but either it doth come of an interiall cauſe, or elſe of an exteriall cauſe, as it doth appeare in the Chapter of the aforeſayde words.

A remedy to clarify the ſight.

Firſt vſe gargarices & ſternutacions, & eaſy purgacions to purge the head, and do as it is written in the Chap. named Oculus, For Vtiligo looke in the Chapter named Luce.

The 369 Chapter doth ſhew of Vlcers or vlceracions.

Vlcers. VLcu, or Vlcera bee the Latin words. In Greek it is named Helcos or Helcea. In Engliſh it is named an vlcer or vlceracions, the which is putrified and a corrupt matter in a ſore.

The cauſe of this infirmitie.

This

This matter doth come of a colerike and a ſharp humour.

A remedy.

Firſt take of vnguentum Egipſiacum ii. vnces mixt with the iuice of Pome garnades, and mundify the place and that will kil the malignitie of it. Alſo it is good to waſh oft the vlcer with the water of Plantain, in the which a little roch Alom is diſſolued in, and let the pacient vſe a good dyet, as well in meats as in drinks, and let him not bee coſtiue but laxatiue.

The 370 Chapter doth ſhew of a mans Nauell

VMbelicus is the Latin worde. In Greek it is named Omphalos. In Engliſh it is named a mans Nauill, the which may haue diuers impediments, for the Nauell may fall out, or bee burſten, or there may bee ſome appoſtumacion. Nauill.

The cauſe of theſe impediments.

Theſe impediments doth come eyther of great crying, or of great halowing, or lewdins, it may come of a great bowle, or lyfting, or ſtrayning.

A remedy.

Firſt make a truſſe of white fuſtian, and ſtuffe it with carded woll or cotten, and then truſſe in the matter, and after that let the pacient drinke with ſtale ale the iuyce of Daſes, Centinody, Knewholmes rwts, Auance, and the rwts of *Polypody*, or ſeeth all together in clarified ale, and drinck it morning and euening xb. dayes.

The 371 Chapter doth ſhew of a ſoft appoſtumacion.

VNdimia is the Latin worde. And ſome doth ſay it is a Barbarous worde. In Engliſh it is named cold apoſtumation, white, and ſoft. Appoſtume.

The cauſe of this impediment.

This impediment doth come of a cold flumatike humour.

A remedy.

Firſt maturate the cauſe with Pulteſis, then make a Co-

roſiue

roſſue with Cantarides, then miniſter Vents and after that ſalues attractiue.

The 372 Chapter doth ſhew of a mans Nayles.

Nayles. VNgues is ẏ Latin woꝛd. In Greeke it is named Oniches, In Engliſh it is named a mans Nailes, the which may haue diuers impedimẽts, as falling of the nayles, oꝛ rotting of the nayles, ẏ by poyſoning oꝛ bꝛoſing, oꝛ by ſtraight ſhoes wering a man may leeſe his nayles, and ſome mens nayles bée very hard, and ſome bée ſoft.

The cauſe of theſe infirmities.

The cauſe of the moſt part of theſe impediments is ſhewed beſoꝛe, if the nayles be hard, it doth come of groſſe humours, if the nayles bée ſoft, it doth come of gentill nature.

A remedy.

Who ſo euer that hath euill nayles, vſe the oyle of Roſes, and the iuyce of Plantaine mixt with the white of an egge, and anoynt the nayles.

The 373 Chapter doth ſhew of vometing.

Vometing. VOmitus is the Latin woꝛd. In Greek it is named Emitos. In Engliſh it is named vometing, oꝛ a vomit oꝛ perbꝛaking.

The cauſe of this impediment.

This impediment doth come eyther volũtary oꝛ inuolũtary, if it be volũtary, it doth come by pꝛouocation, as by putting the finger into ẏ thꝛot, oꝛ els to put a fether oꝛ a bꝛãch of Roſemary, oꝛ ſuch like, into the thꝛote. Oꝛ elſe it may come by taking ſome pocyon oꝛ ſome hearbe, oꝛ ſome other medicine, if it do come inuoluntary, then it doth come of the malice of the ſtomake.

A remedy for inuoluntary vomiting.

Take of Anis ſeeds two dꝛams, of Maſtike a dꝛam, of Ginger a dꝛam ẏ a halfe, of al this make fine pouder and put it into v. ſponefulles of Roſe water, and with ſuger let the pacyent dꝛinck

drinck it. I do giue this pocion without ſuger, or elſe take of Opium a dram, mire it with the iuyce of Plantaine and a little Saffron, and drinck of this thrée or foure times.

For Volnulus, looke in the Chapter named Cordapſis.

The 374 Chapter doth ſhew of a mans voyce.

A mans voyce.

VOx is the Latin word. In Greek it is named Phomi. In Engliſh it is named a mans voyce, the which may haue diuers impediments, as hoarſenelle, braying, and otherwhyle it is taken away.

The cauſe of theſe impediments.

Theſe impediments doth come many wayes, eyther by ſickneſſe, or elſe by leproufneſſe, or it may come by bolowing, or by extreame lewring or crying, or by to courageous ſinging, fetching a greater compaſſe then eaſely a man can reche. Alſo it may come thorow great cold taking after an heat, it may come of crying and calling vppon brute beaſtes, and it may come of coledult, or any other dult or ſmoke, the which may opelate the organs or pipes of the breaſt.

A remedy.

Firſt eſchew coldneſſe, and drinck buttred Ale or buttred béere, and vſe eaſy Purgacions, and warme and ſwéet meats, for all ſower meates and ſalt meates, and bitter things bée not good for the voyce.

For Vrina looke in the ſecond booke named the Extrauagants.

The 375 Chapter doth ſhew of the condites of the vrine.

Vrine.

VRichides or Vritides bée the Latin wordes. In Engliſh it is the cundits thorow the which the water doth paſſe, & ſome do name them the water gates, the which bée tyed to the Matrix of a woman, the which may haue certayne impediments, as ſtopping of the water by the ſtone, or by ſome groſſe humour.

The cauſe is ſhewed.

A remedy.

A remedy.

Firſt vſe cliſters or elſe ſuppoſiters, and to drinck Perſely ſéedes and little leat made in fine pouder, drinke it with reniſh wine, or white wine, or with poſſet ale.

The 376 Chapter doth ſhew of a womans ſecret member.

Porta ventris VVlus is the Latin word. In Greek it is named Hiſtira. In Engliſh it is named a womans ſecrt member, the which is the gate or doze of the matrix or belly, & there may bréed many diſeaſes, as vlcers, ſcabbes, appoſtumes, fiſtures, fiſtles, feſtures, the pockes, and burning of an harlot.

The cauſe of this infirmitie.

Many of theſe infirmities doth come by lying with an vnclene man or men, or lying with vnclene women, or vnclene perſons.

A Remedy.

For a remedy for all theſe aforeſayd diſeaſes, looke in the Chapters of the proper names of the words, and there is remedy ſufficient.

The 377 Chapter doth ſhew of wounds.

A wound VVlnus or Vulnera bée the Latin words. In Greek it is named *Trauma* or *Traumata*. In Engliſh it is named wound, or wounds, and there bée diuers ſorts of wounds, ſome bée new and friſh woundes, and ſome bée olde wounds, ſome bée déepe wounds, and other ſome bée plaine woundes, and ſome fiſtuled, and ſome bée feſtered, ſome bée vlcerated, and ſome hath fiſtures, and ſome hath none.

The cauſe of wounds.

Moſt commonly wounds doth come thorow an harlot, or for an hound, it doth come alſo thorow quarelyng that ſome hot knauiſh blod would bée out, and diuers tymes wounds doth come thorow dronkenneſſe, for when the drink is in, the wit is out, and then haue at thée, and thou at mée, ſoles bée they

they that would them part, ꝑ will make ſuch a dronken mart.

A remedy.

If it be a grene wound, firſt ſtanch the bloud, and if the wounde be large and wide ſtitch it, & after that lay a playſter & let it lye xx houres or more, than open it, & mondifie it with white wine. And if the wound be depe vſe ſiccatiue playſters made with Olibanum, Frankenſence, Literge, Ireos, the bran of Beanes, and Ariſtologia rotunda, & ſuch like. If the wound be plaine take of the rootes of Lillies of pome granade rines, of Galles, of Aloes, or ſuch like, if the wounds be indifferent, & the wound mundified, vſe the ponder of mirtilles and roſe leaues, and ſuch like, & let the pacient beware of venerious actes and of contagious meats and drinkes.

For Vnea loke in the additions after the Extrauagants.

The 378 Chapter doth ſhew of the Vuels.

VVele is the Latin word. In Engliſh it is named vuels the which doth lye in the roufe of the mouth like little long tetes & otherwhile they doe ſwell, and otherwhile they doe fall downe out of their place.

The cauſe of theſe impediments.

If the vuels doe ſwell it doth come throw abundance of reume or els throw a hot humour, if the vuels doe fall eyther it doth come by labour or by heat, or els throw great ſickenes and weakenes.

A remedy.

If it doe come of reume, vſe gargarices & ſternutacions, and purge the head and the ſtomake with pilles of Cochie. If it do come of heat purge coller, and put vp the vuels that doth fall with the thome laying Pepper on the thome, and vſe to eate Peper or els take the ponder of a ſnayle that is burnt and mixe it with Hony and lay it on the end of the thome and than put vp the vuels.

Thus endeth the letter of V. And here followeth the letter of X.

The 379 Chapter doth ſhew of an impediment in the eyes.

XRophthalmia is the Greeke word. In Engliſh it is named a blaſt or an impediment in the eie, the which may come certayne wayes.

The cauſe of this impediment.

This impediment doth come of an euill winde or els of ſome contagious heat, or of an euill humour, or ſuch like, for the eye will neyther ſwell, nor water, nor droppe.

A remedy.

I might here ſhew of many ſainctious medicines, but the beſt medicine that I do know is to let the matter alone and medle not with it, but were before the eyes a pece of blacke ſarcenet and eate neyther garlike nor onions, nor drinke no wines nor ſtrong ale and it will were away.

The 380 Chapter doth ſhew of a gut the which doth lye beehinde the weſand or throte boll thorow the which meate and drinke doth paſſe out of the mouth into the ſtomake.

YSophagus is the Latin word. In Greek it is named Oyſophegus or Mery. In Engliſh it is named Iſofagon or the mery, or the gut of the ſtomake the which doth diſend from the Epiglote to the orifice of the ſtomake, there is nothing that doth paſſe thorow the throt boll or the weſand but only wind, if by chance there doe at any time any drop of drink or creme of bread or flye, or any ſuch like things doth happen to the weſand, there is no remedy but to cough it out agayne. If ſo be that there doe by gredy eating or els by any other miſfortune that any fiſh or fleſh bone, or any other thing doe ſtay in the orifice of the prenominated Iſophagon otherwiſe named the mery, then doe as it ſhall follow.

The cauſes be ſhewed.

A remedy

A remedy.

If there happen a bone or a pin, or any other thing into ones throte, firſt prouoke a vomit, & if that will not helpe drinke a ſponefull or more of oyle Olive otherwiſe named in England Sallat oyle, and drinke well, and ſlepe vpon it.

For Ypichima looke in the Chapter named Catharacta.

For Ypoſarca looke in the Chapter named Anaſarca or Hidropis.

The 381 Chapter doth ſhew of them that doth abhorre warer.

YDroforbia or Hidroforbia be the Greeke words, the vſuall word of latin is derived out of greke named Ydroforbia as is ſayd. I haue ſene and read that the barbarous word is named Euforbium which is falſe, for Euforbium is a gum. Hidroforbia in Engliſh is abhorring of water as I learned in the parts of grece, & ſome doth ſay it is water in the belly, and ſome doth ſay that it is an impediment of him that cannot ſe the wanes of the ſea, or ſounding of the water but his ſtomake is turned & muſt, or els is ready to perbreake or to vomit.

The cauſe of this impediment.

This impediment doth come as many auctours doth ſay of a melancoly humour for the impotent is named a melancolye paſſion, but I do ſay as I do know not onely by my ſelfe but by many other whan I did vſe the ſeas, and of all ages, and of all complexions being in my company, but this matter did come more of coller then melancoly, conſidering that coller is moueable and doth ſwimme in the ſtomake.

A remedy.

For this matter purge coller & melancoly humours, for I my ſelf, which am a Phiſition is combred much with this paſſion, for I can-not away with water nor waters by nauigacion, wherfore I doe leue all waters & to take my ſelfe to good ale, & other while for ale I doe take good gaſcon wine, but I will not drinke ſtrong wines, as Malmeſy, Romnie, Romaniſke

wyne, wyne Norse, wyne greke, and Seck, but other while a draught or two of Muscadell or Basterd, Osey, Caprick, Aligant, tyre Raspice I will not refuse, but white wine of Angeon or wine of Orleance, or Renish wine, white or red is good for all men, there is little red Renish wine, except it grow about Bon beyond Colin, there be many other wines in diuers regions prouinces & countryes that we haue not in England. But this I do say, that all the kingdoms of the world haue not so many sundry kindes of wines, as be in England, and yet ther is nothing to make wine off.

Thus endeth the letter of Y. And heere
followeth the letter of Z.

The 382 Chapter doth shew of
dry scabbes.

Scabs. ZErma or zerna be the Latin words. In Greeke it is named psora or Lichen, the Barbarous word is named Lichena. In English it is a kinde of scabs the which be infectious.

The cause of this impediment.

This impediment doth come of drinking of euill drinkes & of eating of contagious meates, specially by lying with infectious persons, it may come of the corruption of bloud, or els by some menstruous humour.

A remedy.

Take of salt water a galon, and seth in it. iii. handfulles of cromes of wheten bread ẏ is leuand, & wash the body with the water twise or thrise, or els wash the body in the sea. ii. or thrée times, or els take the bran made of Coche séeds iii. handfull, of ẏ pouder of Brimstone. ii. vnces, seth this in a potell of white wine or vineger, & wash the body iii. or 4. times.

The 383 Chapter doth shew of an impostume that doth come of fleume.

Zimie

Zime is the Latin word. In Engliſh it is an impoſtume ingendred in a fleumatike tumour.

The cauſe is ſhewed.

A remedye.

Firſt purge fleume, than maturate the matter, & than launce the impoſtume, or els make a corroſiue, and make tentes & after that miniſter ſalues attractiue, and than maturate the fleſh and anoynt the place.

The 384 Chapter doth ſhew of a Pannicle the which ſhall bee reherſed.

Zirbus is the Latin word. In Engliſh it is a pannicle or a caule compound of iii. thin tunicles of diuers artoures, and beinge & farneſſe, it doth couer the ſtomake and the guts, and it doth kæpe the heat of them & doth defend the cold, this pillicle or pannicle or caule may be relaxed or broken.

The cauſe of this impediment.

This impediment doth come of ſome great ſtrayne, brooſe, or fall, or ſome great lift or ſuch like thinges.

A remedie.

Firſt make inciſion, and after that cauteriſe the abſtraction, & I haue ſeene the cat cauteriſed that the flore of bloud ſhould not folow, the ouerplus of my mind in this matter & all other matters I doe commit it to the induſtry of wiſe & expert Phiſitions and Chierurgions.

Hære endeth the firſt booke, examined in Oxforde in June the yære of our Lord M.CCCCC xlvi. And in the raigne of our ſouerayne Lord King Henry the eyght, King of England, Fraunce, and Ireland the xxxviii. yare.

THe 1 chapter doeth ſhew of abſtinence. fol-7
the 2 chapter doeth ſhew of abhorring of a mans ſtomake fol.eod
the 3 chapter doth ſhew of abhorſion. folio.8
the 4 chapter doth ſhew of a ſkuf in the ſkin of the head. fol.eo
the 5 chapter doeth ſhew of a running ſkabbe. fol.eod
the 6 ch.doth ſhew of an impediment in the corner of the eye.fol.9
the 7. chapter doeth ſhew of vlcerations. fol eodem
the 8 chap.doth ſhew of the grene ſicknes or the grene lawnes.fol.eo
the 9 chapter doeth ſhewe of the white Morphew. fol.eod
the 10 chapter doth ſhew of a fiſtulus impoſtume. fol.10
the 11 chapter doeth ſhew of the inflacion of the eyes. fol.eod
the 13 chapter doeth ſhew of a Carbocle. fol 11
the 14 cha.doeth ſhew of little cornels in the rots of the tongue.fo.12
the 15 chapter doth ſhew of one of the kindes of the falling ſickeneſſe. fol.eod
the 16 chapter doeth ſhew of wartes. fol.eod
the 17 chap. doth ſhew of one of the kindes of the hidropſies fol.13
the 18 chapter doeth ſhew of caſting vp of a mans meate.fol.eod
the 19 chapter doth ſhew of burning of an harlot. fol.eod
the 20 Chapter doeth ſhew of a mans breath or end. fol. eod
the 21. chapter doeth ſhew of the ſquint. fol.14
the 22 chapter doeth ſhew of the ſoule of man. fol.eodem
the 23 chapter doth ſhew of a mans minde. fol.15
the 24 chapter doeth ſhew of a byle or a felon. fol.eod
the 25 chapter doth ſhew of a mans ars or foundement.fol.eodem
the 26 chap. doth ſhew of an hot vlceration in the mouth. fol.16
the 27 chapter doeth ſhew of a mans appetide. fol.eod
the 28 chapter doth ſhew of Apoplexye. fol.eod
the 29 chapter doth ſhew of impoſtumes generall. fol,17
the 30 chapter doeth ſhew of a Citrin water. fol.eodem
the 31 chapter doeth ſhew of a ſore in the eyes. fol.eodem
the 32 chapter doth ſhew of the goute arthericke. fol.18
the 33 chapter doeth ſhew of the eye when it is bloudſhot.fol.eo
the 34 chapter doeth ſhew of arters. fol.eod
the 35 chapter doth ſhew of puſhes and whelkes. fol.eod
the 36 chapter doeth ſhew of wormes. fol.19
the 37 chapter doeth ſhew of the pu-

putrifying of the fleſh. fol.eod
the 38 chap. doth ſhew of one of the kindes of the hiedropſies.fo.eo
the 39 chap.doeth ſhew of aſmaticke perſons which be ſhort winded. B fol.eodem
the 40 chapter doth ſhew of a mans eares. fol eod
the 41 chapter doeth ſhew of fluting or ſtamering. fol.21
the 42 chapter doth ſhew of a greedy appetide. fol.eod
the 43 chapter doth ſhew of horſenes. fol.eodem
the 48 cha doth ſhew of an impoſtum or ſwelling in the face.fol.eo
the 49 chapter doeth ſhew of a groſſe impoſtume. C fol.23
the 50 chapter doth ſhew of an infirmitie the which is concurrant with an hiedropſie. fol.eo
the 51 chapter doth ſhew of a mans heeles.
the 52 chapter doth ſhew of the pipes of the lunges. fol.eod
the 53 chapter doth ſhew of a canker. fol.24
the 54 chapter doeth ſhew of a ſwelling. fol.eod
the 55 chapter doth ſhew of a canine or a dogs appetide. fol.eod
the 57 chapter doth ſhew of a mans head. fol.eodem
the 58 chapter doth ſhew of a carboele or a botch. fol.26
the 59. chapter doth ſhew of the ſickues in the priſons. fol.eo.
the 60 chapter doth ſhew of a canker in a mans noſe. fol.eodem
the 61 chapter doth ſhew of candiake paſſion. fol.27
the 62 chapter doeth ſhew of the fleſh of man. fol.eod
the 63 Chapter doth ſhew of the priuacion of a mans wit.fol.eodem
the 64 chap. doth ſhew of one of the kindes of the falling ſickneſſe fol. eodem
the 65 chapter doth ſhew of a deepe ſleepe. fol.28
the 66 Chapter doth ſhew of a catharct fol.eod
the 67 chapter doth ſhew of a catarue or a murre. fol.eod
the 68 chapter doth ſhew of the cephelarge. fol.29
the 69 chapter doth ſhew of the tephale or head ache. fol eod
the 70 chapter doth ſhew of a mans ſkull. fol.eod
the 71 chapter doth ſhew of a mans brayne. fol.eod
the 72 chapter doth ſhew of the hinder part of the head. fol.30
the 73 chapter doth ſhew of an infirmitie in the eye lid. fol.eo
the 74 chapter doth ſhew of the ciphac. fol.eod
the 75 chapter doeth ſhew of carnels. fol.31
the 76 chapter doth ſhew of the goute in the hands. fol.eod
the 77.chapter doeth ſhew of carnall copulacion. fol.eo

the 78 chapter doeth ſhewe of the colicke. fol 32
the 30 chapter doeth ſhew of belly ache. fol.33
the 81 Chapter doeth ſhew of a mans or womans colour.fol.eod
the 82 chapter doeth ſhew of burning. fol.eod
the 83 chapter doeth ſhew of a terrible and deepe ſleepe fol 34
the 84 chapter doth ſhew of conception. fol.eod
the 85 chapter doth ſhew of ſleping with open eyes. fol.eod
the 86 Chapter doeth ſhew of the heart of man. fol.35
the 87 chapter doeth ſhew of defenes. fol.eod
the 88 chapter doth ſhew of Ilica paſſio. fol.eod
the 89 chapter doth ſhew of a mans body. fol.36
the 90 chapter doeth ſhew of corpulence. fol.eod
the 91 chapter doeth ſhew of the poſe. fol.eod
the 92 chapter doeth ſhew of ſurfeting. fol.eod
the 95 chap. doth ſhew of ſquare wormes in a mans body. fol.eod
the 96 chapter doeth ſhew of imperfit digeſtion. fol.eod

D

the 97 chapter doth ſhew of a mans toth. fol.33
the 98.chapter doth ſhew of inordinary piſſing. fol eod
the 99 chapter doeth ſhew of payne or dolour. fol.eod
the 100 chapter doth ſhew of a mans midriffe. fol.39
the 101 chapter doth ſhew of riſing or lifting vp of the head and brayne. fol.eod
the 103 chapter doeth ſhew of a mans digeſtion, fol.eod
the 104 chapter doeth ſhew of the fingers of man, fol-40
the 105 chapter doth ſhew of wheſing and ſtopping of a mans winde. fol.eod
the 106 chapter doeth ſhew of a perillous fluxe. fol.eod
the 107 chapter doeth ſhew of one that cannot piſſe. fol.eod
the 108 chapter doeth ſhew of a mans backe. fol 41
the 109 cha. doth ſhew of knobbes and burres in the fleſh.fol. eod

E

the 110.chapter doeth ſhew of dronkennes. fol.42
the 111 chapter doeth ſhew of any ſwelling that is ſoft. fol.eod
the 112 chapter doth ſhew of a mans egeſtion. fol.eod
the 113 chapter doth ſhew of ſunburning. fol.43
the 114 chapter doeth ſhew of the elephate. fol.eod
the 115 chapter doeth ſhew of the conception of a child. fol eod

the

the 116 chapter doth ſhew of ſickneſſe. fol.eodem
the 117 chap.doth ſhew of ſpitting of foul corrupt matter.fol 44
the 118 chapter doth ſhew of ſpitting of blood. fol. eod
the 119 chapter doth ſhew of the mare. fol.eodem
the 120 chapter doth ſhew of a mans liuer. fol.45
the 121 chapter doth ſhew of the peſtilence. fol.eod
the 122 chapter doth ſhew of the falling ſickneſſe. fol. 46
the 123 chapter doth ſhew of puſhes or wheales. fol. eod
the 124 chapter doth ſhew of eructacion or bleeding. fol.47
the 125 chapter doth ſhew of inflamacions in the eyes. fol. eod
the 126 chapter doth ſhew of a hard puſh or wheale. fol.eod
the 127 chapter doth ſhew of putrifying of the fleſh. fol.eo
the 128 chapter doth ſhew of ſtarting in a mans ſleepe. fol. 48
the 129 chapter doth ſhew of wheales or puſhes. fol.eod
the 130 chapter doth ſhew of extremities. fol.eodem
the 131 chapter doth ſhew of all apoſtumacions. fol. eodem
the 132 chapter doth ſhew of excoriacion. fol. eod
the 133 chapter doth ſhew of a mans face. folio. 49
the 134 chapter doth ſhew of a kinde of ſcalles. folio.eo
the 135 chap. doth ſhew of the kindes of feuers ingenerall.fol eod
the 136 chapter doth ſhew of an Ephimer feuer. fol.eodem
the 137 chapter doth ſhew of a cotidian Feuer. fol.eodem
the 138 chapter doth ſhew of a Feuer tercian. fol.50
the 139 chapter doth ſhew of a Feuer quartaine. fol. eodem
the 140 chapter doth ſhew of the Enoch Feuer. fol.eod
the 141 chapter doth ſhew of a Feuer cauſon. fol.51
the 142 chapter doth ſhew of the putrified Feuer. fol.eodem
the 143 chapter doth ſhew of the Emphriſon Feuer. fol.53
the 144 chapter doth ſhew of the Emirticke Feuer. fol.eodem
the 145 chapter doth ſhew of a Feuer piale. fol.eodem
the 146 chapter doth ſhew of the leprous Feuer. fol. eod
the 147 chapter doth ſhew of the Tetrath Feuer. fol.54
the 148 chapter doth ſhew of erratike Feuer. fol. eodem
the 149 chapter doth ſhew of the Feuer Etike. fol.eodem
the 150 chapter doth ſhew of the Feuer peſtilence. fol.55
the 151 chapter doth ſhew of the Feuer Lurden. fol. eodem

the

the 152 chapter doth ſhew of a mans gall. fol. eodem
the 153 chapter doth ſhew of a dead Childe. fol. eod
the 154 chapter doth ſhew of ſtinking breath. fol. eod
the 155 chapter doth ſhew of fleume. fol. eodem
the 156 chapter doth ſhew of Apoſtume. fol. eodem
the 157 chapter doth ſhew of Chappes. fol. eodem
the 158 chapter doth ſhew of a fiſtle. fol. 67
the 159 chapter doth ſhew of Ficus in ano. fol. eodem
the 160 chapter doth ſhew of blood letting. fol. eodem
the 161 chapter doth ſhew of a whele named Fornica. fol. eo
the 162 chapter doth ſhew of an hard impoſtume. fol. 58

G

the 163 chapter doth ſhew of ioye or mirth. fol. eodem
the 164 chapter doth ſhew of croked ſhoulders. fol. eo
the 165 chapter doth ſhew of carnels. fol. eodem
the 166 chapter doth ſhew of the gomory paſſio. fol. eo.
the 167 chapter doth ſhew of a mans taſting. fol. 60
the 168 chapter doth ſhew of the roſe of the mouth. fol. eo
the 169 chapter doth ſhew of Gurgulacion. fol. eod.
the 170 chapter doth ſhew of a ſauce fleume face. fol. eodem

H

the 171 chapter doth ſhew of dulneſſe of wit. fol. 61
the 172 chapter doth ſhew of the Emerodes. fol. eod
the 173 chapter doth ſhew of Megrim. fol. eod
the 174 chapter doth ſhew of loue ſicke. fol. 62
the 175 chapter doth ſhew of the ſhingles. fol. eo.
the 176 chapter doth ſhew of the kindes of herneyes. fol. eo.
the 177 chapter doth ſhew of a Tetter. fol 63
the 178 chapter doth ſhew of the Iawnes. fol. eod
the 179 chapter doth ſhew of the hiedropſie. fol. eo
the 180 chapter doth ſhew of a wateriſh humour. fol. eod.
the 181 chapter doth ſhew of ratling in the throte. fol. eod
the 182 chapter doth ſhew of a man. fol. eodem
the 183 chapter doth ſhew of ſtanding of haires. fol. eod
the 184 chapter doth ſhew of the foure complexions. fol. eo
the 185 chapter doth ſhew of the hiepocunder. fol. eod.

I

the 286 chapter doth ſhew of a winde

winde vnder the skin. fol. eod
the 187 chapter doth ſhew of ſaint Anthonies fier. fol. 69
the 188 chapter doth ſhew of ſwelling. fol. eodem
the 189 chapter doth ſhew of ring wormes. fol. eodem
the 190 chapter doth ſhew of inciſion. fol. 67
the 191 chapter doth ſhew of inflacions. fol. eo.
the 192 chapter doth ſhew of ſtoping of a mans water. fol. eo.
the 193 chapter doth ſhew of ſuffocation in the belly. fol. 68
the 194 chapter doth ſhew of a mans ioyntes. fol. eod

L

the 195 chapter doth ſhew of a mans lippes. fol. eod.
the 196 chapter doth ſhew of teares. fol. eodem
the 197 chapter doth ſhew of a womans milke. fol. 69
the 198 chapter doth ſhew of werineſſe. fol. eodem
the 199 chapter doth ſhew of leprouſneſſe. fol. eo.
the 200 chapter doth ſhew of Fracles. fol. eod.
the 201 chapter doth ſhew of depilacion. fol. eodem
the 202 chapter doth ſhew of a web in the eye. folio. 70
the 203 chapter doth ſhew of a kinde of leprouſneſſe. fol. eo.
the 204 chapter doth ſhew of imperfyte digeſtion. fol eod.
the 205 chapter doth ſhew of blere eyes. fol. eodem
the 206 chapter doth ſhew of the kindes of ſcabs. fol. 71
the 207 chapter doth ſhew of a mans ſplene. fol. eodem
the 208 chapter doth ſhew of a mans tongue. fol. eod
the 299 chap. doth ſhew of the ſtone in the blader. folio. 72
the 210 chapter doth ſhew of obliuiouſneſſe. fol. eod
the 211 chapter doth ſhew of skurfe in all the body. fol. eo
the 212 chapter doth ſhew of white wormes. fol. 73
the 213 chapter doth ſhew of Lunaticke men. fol. eo.
the 214 chapter doth ſhew of intemperance. fol. eodem

M

the 215 chapter doth ſhew of principall veynes in man. fol. eo.
the 216 chapter doth ſhew of a ſodeine ſickneſſe. fol. 74
the 217 chapter doth ſhew of the French pockes. fol. eo
the 218 chapter doth ſhew of filthie ſcabs. fol. eodem
the 219 chapter doth ſhew of a womans breſtes. folio. eod
the 220 chapter doth ſhew of a madneſſe. fol. 75
the 212 chapter doth ſhew of

mans hands. fol. eodem
the 222 chapter doth ſhew of the matrix of a woman. fol.eod
the 223 chapter doth ſhew of vertue of medicines. fol eod
the 224 chap. doth ſhew of the black lawnes. fol. eodem
the 225 chapter doth ſhew of a mans memory. fol.eod
the 226 chap. doth ſhew of the principall member in man. fol.eod
the 227 chapter doth ſhew of a womans termes. fol.eo
the 228 chapter doth ſhew of madneſſe. fol.eodem
the 229 chapter doth ſhew of melancoly. fol. 78
the 230 chapter doth ſhew of an euill vlceracion. fol.eodem
the 231 chapter doth ſhew of a paſſion vnder. fol.eodem
the 232 chapter doth ſhew of piſſing. folio. 79
the 233 chapter doth ſhew of an impediment in the matrix. fol eo.
the 234 chapter doth ſhew of ſtutting or ſtamering. fol. eod
the 235 chapter doth ſhew of a ſickneſſe. fol.eo.
the 236 chapter doth ſhew of the kinges euill. fol. eodem
the 237 chapter doth ſhew of the french pockes. fol.eod
the 238 chapter doth ſhew of the Morphew. fol. 81
the 239 chapter doth ſhew of a more. fol. eodem
the 240 chapter doth ſhew of a monſter. fol.eo.
the 241 chapter doth ſhew of byting. fol.eo.
the 242 chapter poth ſhew of a woman. fol. eodem
the 243 chapter doth ſhew of muſicke. N fol. 83
the 244 chapter doth ſhew of a mans noſethrills. fol.eod.
the 245 chapter doth ſhew of a mans buttockes. fol.eod
the 246 chapter doth ſhew of the labour of man. fol. eod
the 247 chapter doth ſhew of the ſtone. folio. 84
the 248 chapter doth ſhew of an impoſtume in the back. fol.eod
the 249 chapter doth ſhew of mans ſight. fol.eodem
the 250 chapter doth ſhew of the ſinews of man. fol.eodem
the 251 chapter doth ſhew of bliſters. fol. 85.
the 252 chapter doth ſhew of noli me tangere. fol.eod
the 253 chapter doth ſhew of the obſtinacie. fol.eo.
the 254 chapter doth ſhew of a mans eyes. folio. 86
the 255 chapter doth ſhew of ſmelling. fol.eodem
the 256 chapter doth ſhew of the cramp. fol. 87
the 257 chapter doth ſhew of an impo-

impediment in the eies. fol.eod
the 258 chapter doth ſhew of a corne in the eies. fol.eod
the 259 chapter doth ſhew of ſhort windes. fol eo
the 260 chapter doth ſhew of mans mouth. folio.88
the 261 chapter doth ſhew of mans bones. fol.eod
the 262 chapter doth ſhew of yeaning. fol.eod
the 263 chap.doth ſhew of the hinder part of the head. fol. eo.
the 264 Chapter doth ſhew of an vlcer in the noſe. fol.eod.

p

the 265 chapter doth ſhew of an impoſtume. folio.89
the 266 chapter doth ſhew of fracles. foli.eo.
the 267 chapter doth ſhew of a womans labour. fol.eo.
the 268 chapter doth ſhew of inflacions of the eares. fol.90
the 269 chapter doth ſhew of Carnels. fol. eodem
the 270 chapter doth ſhew of a white flaw. fol.eod.
the 271 Chapter doth ſhew of the kindes of palſies. fol.eo.
the 272 chaprer doth ſhew of kybes. fol.91
the 273 chapter doth ſhew of Lyce. fol.eo.
the 274 chapter doth ſhew of impediments in the lungs. fol.eo
the 275 chapter doth ſhew of Carnels. fol.20
the 277 chapter doth ſhew of Piamater. fol.eo
the 278 chapter doth ſhew of phreniſis. fol.eod
the 279 chapter doth ſhew of white cornes. fol.93
the 280 chapter doth ſhew of the fatneſſe of man. fol.eo
the 281 chapter doth ſhew of matter in the eye. fol.eod
the 282 chap.doth ſhew of inuoluntary ſtanding of a mans yerd.eo
the 283 chapter doth ſhew of ſpitting of blood. fol.eo.
the 284 chapter doth ſhew of a mans ſpittle. fol.94
the 285 chapter doth ſhew of the pluriſie. fol eo.
the 288 chapter poth ſhew of polucions. fol.eod
the 289 chapter doth ſhew of skurfe in the head. fol.eo.
the 290 chapter doth ſhew of ſprowting. fol 96
the 291 chapter doth ſhew of bleeding at the noſe. fol.eod
the 292 chapter doth ſhew of itching. fol.eo
the 293 chapter doth ſhew of ſcabs. fol.eo.
the 294 chapter doth ſhew of conſumpcion. fol.96
the 295 chapter doth ſhew of a web in a mans eye. fol.eo

the

the 295 chapter doth ſhew of a mans pulſe. fol. eo
the 297 chapter doth ſhew of beutie. fol. eod.
the 298 chapter doth ſhew of a mans 'unges. fol. 98
the 299 chapter doth ſhew of fleas. fol. eodem
the 300 chapter doth ſhew of puſhes. fol. eodem

Q

the 301 chapter doth ſhew of the ſquincy. fol. 99

R

the 302 chapter doth ſhew of the tongue. fol. eod
the 303 chapter doth ſhew of Chaps fol. eodem
the 304 chapter doth ſhew of the hernies. fol. eo.
the 305 chapter doth ſhew of horſneſſe. fol. eod
the 306 chapter doth ſhew of the poſe. fol. 100
the 307 chapter doth ſhew of the raynes of the back. fol. eo
the 308 chapter doth ſhew of a reume in a mans head. fol. eo
the 309 chapter doth ſhew of croking. fol. eodem
the 310 chapter doth ſhew of a rupture. fol. eodem

S

the 311 chapter doth ſhew of a ſauce fleume face. fol. 101
the 312 chapter doth ſhew of a mans blood. fol. eodem
the 313 chap. doth ſhew of the erection of the yerd. fol. 102
the 314 chapter doth ſhew of the ſcotomy. fol. eodem
the 315 chapter doth ſhew of a gout named Sciatica. fol. eo.
the 316 chapter doth ſhew of many diſeaſes. fol. eodem
the 317 chapter doth ſhew of Carnels. folio. 130
the 318 chapter doth ſhew of a tetter. fol. eodem
the 319 chapter doth ſhew of a ſecundine. fol. eodem
the 320 chapter doth ſhew of apoſtume. fol. eod.
the 321 chapter doth ſhew of fiue wittes. fol. 104
the 322 chap. doth ſhew of the rig bone or back bone. fol. eod
the 323 chapter doth ſhew of wormes. fol. 105
the 324 chapter doth ſhew of Sinco pacions. fol. eodem
the 325 chapter doth ſhew of yexing. folio. eodem
the 326 chapter doth ſhew of ſpittle. fol. eod
the 327 chapter doth ſhew of the cramp. folio. 106
the 328 chapter doth ſhew of a mans ſplen. fol. eodem
the 329 chapter doth ſhew of a mans ſpirites. fol. 157
the 330 chapter doth ſhew of a

a thirſt or drineſſe. fol.eo
the 331 chapter doth ſhew of a ſickneſſe named Soda. fol.eod
the 332 chapter doth ſhew of the ſtrangury. fol.eod.
the 333 chapter doth ſhew of kniſing. fol. 108
the 334 chapter poth ſhew of barrenneſſe of a woman. fol.eo
the 335 chapter doth ſhew of a mans ſtomake. fol.eo
the 336 chapter doth ſhew of ſtunning. fol. eodem
the 337 chapter doth ſhew of ſweat. folio.109
the 338 chapter doth ſhew of ſuffociacion. fol.eod.
the 339 chapter doth ſhew of goggle eyes. fol.110

T

the 340 chapter doth ſhew of touching. fol.eod
the 341 Chapter doth ſhew of coſtiueneſſe. fol. eod
the 342 chapter doth ſhew of the eyes. fol.111
the 343 chaprer doth ſhew of the cramp. fol.eod
the 344 chapter doth ſhew of a ſickneſſe named teſtudo. fol.eod
the 345 chapter doth ſhew of a timpany. fol.eo
the 346 chapter doth ſhew of feare. fol.112
the 347 chapter doth ſhew of piping in the eare. fol eod
the 348 chapter doth ſhew of wheales or ſcabs. fol.eod.
the 349 chapter doth ſhew of Leprouſneſſe. fol.eod.
the 350 chapter doth ſhew of a poſtume. fol. 113
the 351 chapter doth ſhew of a wry mouth. fol. eod.
the 352 chapter doth ſhew of a payne in the belly. fol. eod
the 353 chapter doth ſhew of ſhaking. fol.eod
the 354 chapter doth ſhew of the breſt bone. fol.eod.
the 355 chapter doth ſhew of a mans ſtones. fol. 114
the 356 chapter doth ſhew of the weſand. fol.eo.
the 357 chap.doth ſhew of the wartes. fol.eod
the 358 chapter doth ſhew of the cough. fol.eo.

V

the 359 Chapter doth ſhew of the ſmall pockes. fol.115
the 360 chapter doth ſhew of ſwelling of veines. fol.eo.
the 361 chapter doth ſhew of the principall veine. fol. 116
the 362 chapter doth ſhew of venim. fol.eod
the 363 chapter doth ſhew of ventoſitie. fol.eod
the 364 chapter doth ſhew of wormes. fol.eo.
the 365 chapter doth ſhew of

a mans bladder. fol.117
the 366 chapter doth ſhew of watch. fol.eodem
the 367 chapter doth ſhew of a mans yerd. fol.eo.
the 368 chapter doth ſhew of a mans ſight. fol.118
the 369 chapter doth ſhew of vlcers. fol. eodem
the 370 chapter doth ſhew of a mans nauell. fol. eo.
the 371 chapter doth ſhew of a poſtume. fol.119
the 372 chapter doth ſhew of a mans nayles. fol. eo.
the 373 chapter doth ſhew of vometing. fol.eodem
the 374 chapter doth ſhew of a a mans voyce. fol.eodem
the 375 chap.doth ſhew of the rundites of the vrine. fol. 120
the 376 chapter doth ſhew of a womans ſecret member. folio. eodem
the 377 chapter doth ſhew of wounds. fol.eod
the 378 chapter doth ſhew of the vuels. fol.121

X

the 379 chapter doth ſhew of a man seyes. fol. eodem

Y

the 380 chapter doth ſhew of a gut the which doth lie behind the weſand or throte boll. fol.eod
the 381 chapter doth ſhew of abhorring of water. fol. 122

Z

the 382 chapter doth ſhew of dry ſcabs. fol.eodem
the 383 chapter doth ſhew of a poſtume. folio.123
the 384 chapter doth ſhew of a palicle or call. fol.124

Finis Tabulæ.

THE SECOND BOOKE of the Breuiary of Health: named the Extrauagants, followeth.

¶ Compiled by Andrew Boord, Doctor of Phiſicke: an Engliſh-man.

¶ IMPRINTED AT LONDON by Thomas Eſte. 1598.

Hoſoeuer will know to number in Algoriſme, he may know by the numbring the chapters of theſe two bookes comprehended in one volume, for it doth teach one to number from one to CCC. and od, and ſo by it one for this matter may come to a further knowledge in Algoriſme. Alſo in this booke a man ſhall know the Iudicials of Urines, and of the Pulces with diuers other infirmities, the which I did omit and leaue out of the firſt booke. And for as much as I, nor no man els can write ſo plainely the terms of Phiſick that euery man can perceiue the recepts. Therfore I doe aduertiſe and do counſell all men to conſult with ſome expert Poticary in making and ordering of ſuch recepts and medicines. Furthermore lerned men and other may well interrupt & reprehend me for writing my incongruitie that the Latin wordes be not truely ſet in their caſes with the Engliſh wordes, vſing diuers times the nominatiue caſe for other caſes, I do it for no other purpoſe but that ignorant perſons may the better vnderſtand the matter. For I doe not write theſe bookes for learned men, but for ſimple and vnlearned men that they may haue ſome knowledge to eaſe themſelues in their diſeaſes & infirmities. And becauſe that I did omit and leaue out many things in the firſt booke named the Breuiary of Health. In this booke named the Extranagants I haue ſupplied thoſe matters the which ſhould be reherſed in the firſt booke. And now to conclude, if I haue omitted any thing neceſſary to be expreſſed in theſe bookes, or haue not ſatiſfied euery mans minde of their infirmityes or diſeaſe, I doe remit this matter to the further induſtry and iudgement of diſcreet doctours of Phiſicke and expert maiſters of Chirurgerie.

Thus endeth the Preface.

The firſt Chapter doth ſhew of the diſtemperance of the ſtomake.

ANorexia is the Greeke woꝛd. The Barbarous woꝛd is Anarexia. In Latin it is named Stomachi diſtemperamentum. In Engliſh it is named a diſtemperance of ſtomake oꝛ auercion of the ſtomake from meate.

The cauſe of this impediment.

This impediment doth come of euill humours in the ſtomake, oꝛ els thoꝛow imbecilitie oꝛ weakenes of the ſtomake, oꝛ els thoꝛow great infirmitie the which doth take away a mans ſtomake oꝛ appetide.

A remedy.

The cauſe digeſted all ſower thinges and ſauces doth pꝛouoke an appetide, foꝛ this matter woꝛke in Appeticus in the Breuiary of Health.

The ſecond Chapter doth ſhew of little fat graynes in the Browes.

ASarner oꝛ Arnarſa, bée the Araby woꝛds. In Latin it is named Aggregacio oꝛ Materie pinguis in ſupercilia. In Engliſh it is named a fat matter in the bꝛowes, the which be Granulus aggregacions.

The cauſe of this impediment.

This impediment doth come of fleume oꝛ els of reume.

A remedy.

Firſt waſh the place with white wine thꝛée times, and after that anoynt the bꝛowes with the oyle of woꝛmewood, and purge fleume.

The third Chapter doth ſhew of hore and of white Haires.

CAnicies is the Latin woꝛd. In Greek it is named Polioros. In Engliſh it is named hoꝛe oꝛ white haꝛꝛes.

The cauſe of this infirmitie.

This infirmitie doth come eyther naturally or els accidentally, if it doe come naturally, it doth come thorow age and melancoly humours, if it doe come accidentally, it doth come thorow feare, ſorow, great trouble, great ſickneſs, & it may come of too much vſage of venerious actes.

A remedy.

If it doe come naturally, that thing the which nature doth giue, no man by learning can take away. If it doe come accidentally, vſe the Electuary de Aromatibus, or the confection of Alharife, and anoint the head with the oyle of Coſtin.

The 4 Chapter doth ſhew of chafing ſpecially vnder the eares.

CAroli is the Latin word. In Engliſh it is named chafing, ſpecially vnder the eares. And ſome doth ſay it is an vlceracion betwixt the ſkinne and the head vnder the eare.

The cauſe of this impediment.

This impediment doth come diuers wayes, as by euill humours in the head, or lying with vnclene or menſtruous perſones, or eating or drinking ſome euill thing.

A remedy.

If age, time, and ſtrength will permit it, open a veine named Sophena, and exhauſt it. or iii. vnces of the ſide that the impediment is in, and after that purge the matter, & take of Caſſia, or Diacatolicon, of ech halfe an vnce, of the electuary of Roſes ii. drams, & with the water of Endiue make a pocion & drinke it at iii. times, and if nede be vſe Cliſters and Suppoſiters, and make plaiſters after this maner. Take of Mallows, of Roſes leaues, of Camomill, of each an handfull, of Melilote an vnce and a halfe, ſeth all this in faire water, and put into it the oyle of Dil, of the oyle of Roſes, of the oyle of Camomill of each an vnce, and make playſters of it, and lay it to the place diuers nights to bedward.

The

The 5 Chapter doth shew of Cartilages or Grittles.

CArtilage is the Latin word. In Greek it is named Chondros. In English it is named Cartilages or Grittles, to the which many impedimentes may come, as ach, and wrestling of the ioyntes, and such like.

The cause of this impediment.

This impediment doth come of some great cold, or else by some euill influxture or vehemence.

A remedy.

First the oyle of Turpentine mixt with Netes foot oyle is good, or a pich cloth is good, and so is every thing the which is good for the ioynts, therfore loke in the chapter named Iuncture in the Breuiary of Health.

The 6 Chapter doth shew of a Surfet.

CAros, is the Greeke word. In Latin it is named Crapula. In English it is named a Surfet.

The cause of this impediment.

This impediment doth come most comonly of euill rute or euill dyet, or eating or drinking to much meat or drinke, or eating raw or euill meates and drinkes.

A remedie.

The best remedy for a surfet is to abstaine long after that the surfet is taken, and to sleepe much, or els to labour if ost, and for this matter purgations be good, to be it that age and time will permit it. And after a time a draught of Aqua vita may be suffered.

Chilus is the iuice proceeding of meate digested.

The 7 Chapter doth shew of Agnelles in a mans feete.

CLauus is the Latin word, and some doe name it Papule. In English it is named corns or agnels in a mans feet or toes.

The cause of these impediments.

These impediments doth come of wearing of straite shoes, by reason of the which the feete and the toes doth not lie at libertie with ease, and then labour with heate obuiating or being concurrant together doth procreat or engender this aforesayd impediment.

A remedy.

First pare the Annalles of corues with a sharpe knife, vnto the time it doth come to the quicke flesh that the blood ronne out, wipe away the blood and then dryp into the place or places red wax, & let it lye vnto the time it be consumed, and then if need be reiterate this matter.

The 8 Chapter doth shew of a mans necke.

COllum is the Latin word. In Greeke it is named Auchin. In English it is named a necke. In the necke may be many diseases, as the cricke or shaking, or such like.

The cause of these impediments.

These impedimentes doth come either by lying a wry with the neck, or els it doth come of some cold taken in the neck, or els by some reumatike humour distilling from the head to the necke, or it may come of drinking in the morning without bread or meate eating, or els by some great feare, or els anger.

A remedy.

If it doe come of reume purge reume, as it is specified in the Chapter named Reuma in the Breuiary of Health. If it doe come of coller, or of debilitie of spondilles, anoint the necke with the oyle of Anchos, otherwise named the oyle of Rosemary flowers, and beware of stoping with the head and neck, for this matter the oyle of Spyke is good. If it doe come of a cricke or any other wayes, anoint the neck with oile of Turpentine compound with a little Aqua vite, & kepe the necke bone warme.

The

The 9 Chapter doth ſhew of Pyles or ſwelling in the Foundement.

COndiloma is the Greeke word. In Latin it is named Rugoſum aut tuberculum. The Barbarous word is named Condelomata. In Engliſh it is named a Swelling in the foundement, and ſome doth take for this pilles the which I doe take this impediment of ſwelling doth moſt vſuall women then men.

The cauſe of this impediment.

This impediment doth come of reume and of the corruption of fleume.

A remedie.

Firſt waſh the place vſed of this doth white wine, and and then vſe ſtreatine medicines.

The 10 Chapter doth ſhew of a paine in the Buttocke bones.

SCiatica is the Latin word. In Greeke it is named Ischion. In Engliſh this maiſter is buttocke bone, the which doth come rising vnpleaſantneſſe by a fall, or ſtripe, a ſtroke, or ſome other like. Remedy it.

Make of ſmalling galls or Lougwort, of each two handfulls, of Mallowes fiue handfulls, of Dane leaues two handfulls, ſeeth all this in running water vntill the herbes be ſoft, then ſtrain the herbes out, and put to the liquor two ounces of the oyle of Camomill, and two ounces of the oyle of Lillies, and two ounces of the oyle of Capons graſſe, and two ounces of the oyle of Popie, and two ounces of the oyle of Violets, and two ounces of the oyle of Roſes, and two ounces of the oyle of Popie Valerian, and two ounces of the oyle of Popie Mallow, and two ounces of the oyle of Popie Sallet, and two ounces of the oyle of Popie Sallet, and two ounces of the oyle of Popie Sallet

The 11 Chapter doth shew of a Demoniake person, the which is possessed of or with the diuell or diuels.

Demoniacus or Demoniaci, bee the Latin words. In Greeke it is named Demonici. In English it is named he or they the which bee mad and possessed of the diuell or diuelles, and their propertie is to hurt and kill themselues, or els to hurt and kill any other thing, therefore let euery man beware of them, and keepe them in a sure custody.

The cause of this matter.

This matter doth passe all maner of sicknesses and diseases, and is a fearefull and terrible thing, to see a deuill or deuylles should haue so much and so great a power ouer man, as it is specified of such persons diuers times in the Gospell specially in the ninth Chapter of Saint Marke. Christ sending his Desciples to preach the word of God, geuing them power to make sicke men whole, lame men to goe, blinde to see, &c. Some of them did goe by a man that was possessed of deuils, and they could not make him whole. Shortly to conclude, Christ did make him whole. The Desciples of Christ asked of him why that they could not make the possessed man of the deuils whole. And Iesus Christ sayde to them: this kinde of deuilles can not bee fast out without prayer and fasting. Here it is to bee noted that now a dayes, for or else none doth set by prayer or fasting, regarding not Gods wordes, in this matter I doe feare that such persons bee possessed of the diuell although they bee not starke madde, and is shew further of demoniacke persons the which bee starke madde. The first time that I did dwell in Rome there was a Gentlewoman of Germany the which was possessed of deuils, I was brought to Rome to bee made whole. For within the precinct of S. Peters church without S. Peters Chappell, standeth a piller of white marble

greater round about with Iron, to the which our Lord Iesus Christ did lye in himselfe at his deliuering vnto Pilet, as the Romans doth say, to the which piller, al those that be possessed of the diuel, out of diuers countries and nacyons be brought thether, and as they say at Rome, such persons be made ther whole. Among all other this woman of Germany which is CCCC. miles and odde, from Rome, was brought to the piller, I then there beeing present, with great strength and violently with a xx. or moe men, this woman was put into that piller within the Iron grate, and after hir did goe in a priest, and did examine the woman vnder this māner, in the Italian tongue. Thou diuel or diuels, I doo abiure thee by the potenciall power of the Father and of the Sonne our Lord Iesus Christ, and by the vertue of the holy ghost, that thou doo shew to mee, for what cause that thou doest possesse this woman: what words was aunswered, I will not write, for men will not beeleeue it, but would say it were a soule and great lye, but I dyd heare that I was afraide to tary any longer, least that the diuels should haue come out of hir, and to haue entred into me, remembring what is specified in the chapter of S. Mathew, whē that Iesus Christ had made two men whole the which was possessed with a legion of diuels. A legion is ix. M. x. C. nintie and nine, the said diuels did desire Iesus that when they were expelled out of the aforesaid two men that they might enter into a herde of hogges, and so they did, and the hogges dyd run into the Sea, and were drowned. I considering this, and weke of faith and a feard, crossed my selfe, and durst not to heare & see such matters, for it was to stupendious and aboue all reason, if I should write it, & in this matter I dyd maruell of an other thing if the efficacitie of such making one whole did rest in ẏ vertue that was in the piller, or else in the holy words that the priest did speak, I do iudge it should be in the holy words that ẏ priest did speake, and not in the piller, for and if it were in the piller, the Byshops and the Cardinals that hath been many yeers past, and

those

those that were in my time, & they that hath been since, wold haue had it in more reuerence, & not to suffer rayne, hayle, snow & such wether to fall on it, for it hath no couering, but at last whē that I did consider that the vernacle the Phisnomi of Christ & scarse the sacrament of the aulter was in maner vncouered, &c. Al S. Peters church downe in ruine, & vtterly decayed & nothing set by, considering in old chapels, baggers and baudes, hores & theues dyd lye within them, asses and moyles dyd desile within the precinct of the Church, and buying & selling there was vsed with-in the precinct of the sayd Church, that it dyd pittie my hart and mynde to come and see any time more the sayd place and Church. Then did I goe among the fryers mendicantes, and diuers times I did see Reuelathes pro de functis hang vpon friers backs in wallets, then I went to other religious houses, as the Celestins, and to the Chapterhouse, and there I did see nullis ordo. And after that I dyd goe amongest the monkes and canons and cardinals, and there I did see horrer inhabitans. Thē did I go round about Rome, and in euery place I did see Lechery and Boggery, deceite and vsery, in euery corner and place. And if S. Peter & Paule do lye in Rome they do lie in a hole vnder an Aulter, hauing as much gold & siluer, or any other lewell as I haue about myne eye, and if it do raine, haile, or snow, if the wynde stand Estward, it shall blow the raine, hayle or snow to S. Peters spelunke, wherefore it maketh many men to thinck that the two holy Apostles should not ly in Rome, specially in the place as the Romans say they do lie. I dwe merualle greatly that such an holy place & so great a church as is in all the world, except S. Sophis Church in Constantinople, should be in such a vile case as it is in, considering that the bishop of Romes pallice, and his castell named castell angill standing vpon the water or great riuer of Tiber within Rome, and other of theyr places, and all that Cardinals places bee so sumptiously mayntayned, as well without as in manner within, and that they wil see their Cathedral church to lie like a swines stie. Our Peter pence was wel bestowed

to

to the reedifying of S. Peters church, the which did no good but to norish, and to maintaine war. And shortly to conclude, I dyd neuer sée no vertue nor goodnesse in Rome, but in bishop Adrians dayes, which would haue reformed diuers inormities, and for his good will & pretence, hée was poysoned within thrée quarters of a yéere after hée dyd come to Rome, as this matter with many other matters mo, be expressed in a booke of my Sermons, and now to conculde whosoeuer hath béene in Rome and hath séene theyr vsage ther, except grace doo worke aboue nature, hée shall neuer bée good man after, bée not these creatures possessed of the diuell: This matter I doo remit to the iudgment of the reders, for God knoweth that I doe not write halfe as it is or was, but that I doe write is too true, the more pittie, as God knoweth. Doo not you thincke that many in this countrey bée possessed of the diuell, and bée mad, although they bée not stark mad, who is blinder then hée that will not sée, who is madder thē he that doth goe about to kil his owne soule, he that wil not labour to kéepe the commandements of god, but dayly will breake them, doth kill his soule, who is hée that loueth God and his neighbour as he ought to doo, but who is he that now a daies doth kéepe their holy daies, and where be they that doth vse any words but swering lying or slaundering, is the one end of their tale. In all the world ther is no region nor country that doth vse more swering thē is vsed in England: for a child that scarse can speak, a boy, a girle, a wench, now a daies wil swere as great othes as an old knaue & an old drab, it was vsed that when swearing dyd come vp first, that he that dyd swere should haue a philip, giue that knaue or drab a philip with a club, that they doe stagger at it, and then they and children would béeware after that of swearing, which is a damnable sin, the vengeance of god doth oft hang ouer them, and if they doo not amend and take repentance, they shalbée dampned to hell, where they shalbée mad for euermore world without ende. Wherefore I doo counsayle all such euil disposed persons of what degrée so euer they bée of, amend these

faults

faultes whiles they haue leyſure, time and ſpace, and do penance, for elſe there is no remedy but eternall punishment.

A remedy.

Would to God that the king our ſoueraigne Lord with his moſt honorable counſell, would ſe a reformacion for this ſwearing and for Hereſies, for the which ſinnes we haue had great punishment, as by deare price of corne and other victuals, for no man can remedy theſe ſinnes, but god and our King, for there be a perilous number of the in England if they were diligently ſought out, I dare ſpeake of Hereſies, as for ſwearers a man nede not to ſeke for them, for in the Kings court and Lords courts, in Cities, borowes and in townes, and in every houſe, in maner there is abhominable ſwearing, and no man doth goe about to reforme it, but doth take ſwearing for no ſinne, which is a damnable ſinne, & they the which doth vſe it, be poſſeſſed of the diuell, and no man can help them, but God and our King.

For Demohiacus loke in the Chapter named Mania.

The 12 Chapter doth ſhew of inuoluntary piſſing.

Dlampnes is the Greeke word, and the Latins doth vſe the ſayd word. In Engliſh it is named a paſſion of the bladder, of which inuoluntarely doth paſſe or iſſueth out of the vryne of ſome men that they cannot kepe theyr water neyther waking nor ſleeping, and ſome men hauing this paſſion in theyr ſlepe ſhall thinche and dreme that they doo make water againſt a wall, a tree, or hedge, or ſuch lyke, and ſo dreming they doo make water in theyr beede.

The cauſe of this impediment.

This impediment doth come of great debilitie and weakneſs of the bladder, or elſe throgw great frigiditie or coldneſs of the bladder, or elſe of too much drincking and ſlouthfulneſſe.

A remedy.

For

For a remedy loke in the Chapter named Mictus, in the firſt booke named the Breuiary of health.

The 13 Chapter doth ſhew of the emunctory places.

EMunctoria, is the Latin word. In Engliſh it is named Emunctory or cleanſing places of mans body. Here is to be marked that man hath three principall members, the heart, the braine and the Lyuer, and euery one of theſe principal members hath Emunctory places to cleanſe themſelues, as the harts Emunctory places be vnder the arme holes there where þ haires doth grow. The braine hath many Emunctory places to purge himſelfe, as the eyes, the eares, the noſe, the mouth, the hayres, and the pore of the head. The lyuer hath Emunctory places, as the bladder, the foundement, and the flankes, or the ſhare.

The 14 Chapter doth ſhew of the paſſion of the lyuer.

EPatica paſſio, be the Latin words. In Engliſh it is named the paſſion of the Lyuer, & whoſoeuer hath this paſſion doth feele payne in the right ſide.

The cauſe of this impediment.

This impediment doth come of a colericke humour, or elſe of mixt humours, or of menſtruous humours.

A remedy.

Firſt purge coller, and vſe eaſy purgacions, and beware of euery thing that doth hurt the liuer, as hot wines and ſpices, and Aqua vite, and vſe cold things, as Sanders, Sowthiſtle, Endiue, Dandelion, Cicory, and Liuerwort, Letice, and ſuch like.

The

The 15 Chapter doth ſhew of a mans weſand.

EPigloton, is the Greeke woꝛd. In Engliſh it is named the ſlip of the weſand oꝛ the thꝛot boll, the which doth deuide the two cundites, the one is the weſand the which winde doth paſſe in and out, and the other is named Iſophagon, thoꝛow the which meate and dꝛinck doth goe into the ſtomake, as it doth appeare in the Chapter named Oyſponagos, in the Breuiary of health.

The 16 Chapter doth ſhew of excoriacion.

EXcoriacio is the Latin woꝛd. In Engliſh it is named excoꝛiation oꝛ taking away the ſkin in any place of mans body. In Latin it is named Malum Mule.

The cauſe of excoriacion.

Excoriacion doth come two wayes, eyther voluntary, oꝛ elſe inuoluntary, if it bee voluntary then the ſkin is taken of by ſome knife, oꝛ ſome other inſtrument, and if it bee inuoluntary, eyther it doth come by chafing oꝛ elſe by galling, that is to ſay, eyther by going oꝛ riding.

A remedy.

Take of Roſe leaues, of Plantaine leaues, of Mallowes, of Mirtils, of each two handfuls, ſeeth this in water, and put to it a little ſecke and waſh the place thꝛee nights to bedward, and if you cannot get this, rub the place with a talow candle.

The 17 Chapter doth ſhew of eructuacions or belching.

ERuctuacio, is the Latin woꝛd. In Engliſh it is named Eructuacion oꝛ belching.

The cauſe of this impediment.

This impediment doth come of great ventoſitie in the bottome of the ſtomake, and other-whyle it doth come of gꝛeedy eating.

A Remedy.

A remedy.

In this matter vse Diatriumpiperion dronken with wine, Yerapigra in this matter is good, and so bee dregges and Losanges made to breake winde.

The 18 Chapter doth shew of spitting of blood thorow a cough.

EPima is the Greeke word. In Latin it is named Sputum saniosum exiens cum tussis. In English it is named spitting of blood with a cough, for this matter looke in the Chapter named Emoptoica passio, in the first booke named the Breuiary of health.

The 19 Chapter doth shew of the kindes of Fluxes.

FLuxus ventris bee the Latin words. In English it is named the Flix, and there bee three kindes named in Latin Lienteria, Diarthea, and Dissinteria. In English it is named the Lyentery, the Diarchy, & the Dissentery. The Lientry egesteth or doth auoyde the meate in manner as it was eaten. The Diarchy is a common laxe. The Dissentery is the bloody Flix, and some doth name these Flixes after this maner. Intestinal, Epaticall, & Sanguine. Intestinal commeth day and night with freting in the belly. Epatike or Epaticall Flix commeth without paine pricking or fretting. The bloody or sanguine Flix maketh excoriaciō of the guts with paine pricking & freting.

The 20 Chapter doth shew of werinesse of a mans body.

FAtigacio, is the Latin word. In Greek it is named Ponos, or Camatos. In English it is named werinesse of the body.

The

The cauſe of werineſſe.

Werineſſe doth come many wayes, as by extreame labour, doyng moze then the ſtrength of the body is able to perfozme, it may come of the debilitie of the body, it may come thozow ſickneſſe, and it may come thozow ryding vppon an euill hozſe, oz ſitting in an euill ſaddle, ſpecially whē the hozſe is galled on the backe, oz ſpoze galled, then the hozſe is as wery of his maiſter, as his maiſter is wery of him.

A remedy.

Firſt after labour and werineſſe, eaſe and reſt is the beſt medicine. And if ſuch matters do come of debilitie oz ſickneſs, vſe a good diet, & to be noziſhed with good meats and dzinckes, and good lodging, and let no man labour no moze then the ſtrength of the body is able to do, and to perfozme it. And if it do come thozow ryding vpon an euill hozſe oz ſaddle, let him neuer ride in no ſaddle noz vpon an hozſe, geldyng, noz mare, noz other beaſt, and he ſhal neuer be wery noz galled foz ſuch matters.

The 21 Chapter doth ſhew of a mans Iawes.

FAuces is the Latin wozd. In Greek it is named Pharinges. In Engliſh it is named a mans Iawes the which may haue many impediments, as the Cramp and the Palſey. &c.

The cauſe of theſe impediments.

Theſe impediments doth come of rume cauſing ache, oz elſe it may come of a bzoſe oz a ſtripe cauſing the payne, oz elſe it may be a palſey oz a Cramp oz they may be out of ioynt.

A remedy.

If it do come of reume, purge reume, as it doth appere in the Chapter named Ruma. If it be out of ioynt ſtrike oz ſet it in againe. If it do come either of a palſey oz of a cramp, vſe fricacions with the oyle of Muſterd ſeedes, oz elſe with Muſterd and Caſtory.

The

The 22 Chapter doth ſhew of Puſhes or wheales vnnaturall.

FOrmica miliaris be the Latin wordes. In Engliſh it is named Puſhes, Pimples, or little Wheales.

The cauſe of this impediment.

This impediment doth come of coller or els of mixt humours, as of coller & fleume, or of coller and melancoly. &c.

A remedy.

Vſe to eate the ſirupe of Fumitory, and purge the matter with Diacatholicon & Diafenicon or other purgations, as the cauſe requireth, and after that take of Verdegrèce, of Hony, of Roch Alome, of each halfe an vnce, of Roſe water, of Plantaine water, of the iuice of Celondine, of each halfe an vnce, of white Arſnecke the weight of iii. d. boyle all this together & waſh or anoynt the place.

The 23 Chapter doth ſhew of a mans Knee or knees.

GEnu is the Latin word. In Greeke it is named Goni. In Engliſh it is named a mans knee the which may haue diuers impediments, as ach, ſtifnes, ſwelling, ſtrayning, and it may be out of ioynt, or els otherwiſe hurt, & it may come by a goute or a flaticke paſſion, or ſome extreme colde there taken, or ſuch like impediments.

The cauſe of theſe impediments.

Theſe impediments doth come of euill order of a mans ſelfe, or euill diet, or by miſfortune, or of ſome principall ſicknelle. &c.

A remedy.

I do not know a better remedy then frications or rubbings with a mans hand, taking the ogle of Turpentine with the frication or rubbing, and for this matter an hot Cow turde is not the worſt medicine, or playſter applicated to the place. &c.

The 24 Chapter doth ſhew of groſenes.

GRoſſities is the Barbarus woꝛd. In Latin it is named Graſſitudo. In Greeke it is named Pachites. In Engliſh it is named groſeneſſe.

The cauſe of this impediment.

This impediment doth come naturally, oꝛ elſe accidentally, if it doe come naturally, ther is no remedy, if it doe come accidentally then it doth come either by great dꝛinking, oꝛ by groſſe and great feꝛding, oꝛ elſe of two much cheriſhing and nouriſhing of ones ſelfe.

A remedy.

Uſe purgacions and great ſtudy, & in meates and dꝛinkes uſe Peper, and eate Vineger and ſower ſauces. Foꝛ this matter loke in the Chapter named Pinguedo in the Breuiary of Health.

The 25 Chapter doth ſhew of a mans goomes.

GIngiue is the Latin woꝛd. In Greeke it is named Oula. In Engliſh it is named the gomes the which may haue many impediments, as wheles, bliſters, fiſtles, bleeding, excoriacion, & ſuperfluous growing of the fleſh of the gomes & ſuch like.

The cauſe of this impediment.

This impediment moſt commonly doth come of ſuperabundance of reume diſtilling from the head to the gomes and ſuch like.

A remedy.

If it doe come thoꝛow reume, purge reume, &c. If it doe come thoꝛow any Canker oꝛ Fiſtle, loke in the chapters named Canker and Eſtula in the Breuiary of Health. If it doe come of ſuperfluous fleſh remoue the cauſe with an ointment named Vnguentum Egyptiacum, and the water of Alome is good to the gomes fricated oꝛ rubbed with ſage leaues.

The 26 Chapter doth shew of Difficultnes of opening and closing the eyes.

GEsse is the Araby word. In Latin it is named Difficultas aperiendi et claudendi oculos. In English it is named when one can not with ease open and shut the eye liddes.

The cause of this impediment.

This impediment doth come of viscus reume and grosse humours in the head.

A remedie.

First purge the head with gargarices and sternutacions, and than purge the head and the stomake with pilles of Cochee, and eate not the heads nor braynes of the flesh nor fish, and beware to eate the fatnes of the fishes.

The 27 Chapter doth shew of the foure kyndes of the Goute.

GVrta is the Barbarous word, and ther be iiii. kindes named in latin Chiragra, Podagra, Sciatica, & Arterica, the one is in the hands & fingers, and armes, the which is named Chiragra, the other is named Podagra, and that is in the feete and the toes, and legges. The third doth keepe the hokill bone, & doth runne to the knee, & in proces of time it doth discend to the ancle, and to the little toe, and is named Sciatica. The fourth kinde of the goute is named the goute arreticke the which doth run all the ioyntes & parts of a mans body. For these matters loke in their Chapters in the first boke named the Breuiary of Health.

The 28 Chapter doth shew of a mans throte.

GVtter is the Latin word. In Greek it is named Larinx. In English it is named a throt the which is that whole space that doth contayne the principall way that is named

Æſophagon or the mery e the principall way of the breath, the which is named in Latin Canna pulmonis or Trachea arteria otherwiſe named in Engliſh the weſand or the throte bolt, e in this place may be ingendred many infirmities, as Carnels, Swellings, Apoſtumes, as the Squinces, e horſenes and ſuch like, for the which lohe in the Chapter named Angina, Rancedo, Apoſtema, in the firſt boke named the Breuiary of Health.

The 29 Chapter doth ſhew of Frantickeneſſe.

HYoſtianum is a kinde of frantickines, and it doth take the name of a Greeke word named Hioſtianus the which in Engliſh it is named Henbane, for whoſoeuer doth eate of Henbane or of an herbe named Dwale ſhall fall into a frantickneſſe or a fantaſticall minde.

The cauſe of is ſhewed.

A remedy.

Firſt kéepe the patient in a cloſe chamber e let him haue mery company about him, e giue to him gotes milke with ſuger, and let him drink poſſet ale made with gotes milke iii. or iiii. dayes. And if one can not get Gotes milke, die for it Meth or Metheglin, or pure water with Suger.

The 30 Chapter doth ſhew of a mans flankes or ſhare.

INguine is the Latin word. In Greeke it is named Bubones. In Engliſh it is named a mans flankes or ſhare the which may haue diuers impedimentes, as Carbocles, Apoſtume, and ſuch like.

The cauſe of theſe impediments.

Theſe impediments and ſuch like doth come thorow the infection of the Liuer, for thoſe places be the Emunctory places of the Liuer.

A remedie.

Take

Take of Malowes ſodē in the broth that fleſh hath ben ſoden in ii. handfuls, of wheat flower, of Barly flower, of each foure vnces, make a playſter of it, putting to it ii. yolkes of egs & a little butter & oyle Oliue, and make playſters, & lay it on the ſore place, & after that, take of the rots of white Lillyes, of Hohhocks, of each iiii. vnces ſeth this in water, & then put to it of the flower of Line ſeede, of Wheat flower three vnces of ſwines grece two vnces, & when it is cold compound thē yolkes of egges with it and make playſters.

The 31 Chapter doth ſhew of a mans bowels.

INteſtina is the Latin word. In Greek it is named Enteria. In Engliſh it is named a mans guts or bowels, the which may haue diuers impediments, as fretting, or abing, or ſuch like.

The cauſe of theſe impediments.

Theſe impediments doth come eyther of cold or the collicke, or of wormes, or els of ſome great lare, or of the Ihake.

A remedy.

If it doe come of cold kepe the belly warme & vſe warme meats, if it do come of ỹ colike, or Iliacke, or of wormes, or of any lare, loke in the Chapter named Colica paſſio, vermes, and Diarthea in the Breuiary of Health.

The 32 Chapter doth ſhew of an haire lipped perſon.

LAbrum leporium be the Latin words. In Engliſh it is named Hare lipped.

The cauſe of this impediment.

This impediment doth come eyther naturally or els accidentally, if it doe come by nature the perſon was borne ſo, if it doe come accidentally it doth come either by a ſtrype or by burning.

A remedie.

If it doe come by nature, the fleſh which doth grow to the gummes muſt bée rered vp with a ſharpe inſtrument & the vpper ſide muſt be a litle ripped, and the ii ſides of the hayre lippes muſt be excoriated, & then ſticked with a nedle and a good ſtrong threde & then lay to it ſalues, if it doe come by burning looke in the chapter named Combuſtio. If it do come of a ſtripe, make it whole like an other wound.

The 33 Chapter doth ſhew of a mans ſide.

LAtus is the Latin word. In Greeke it is named Plura. In Engliſh it is named a ſide. In the ſide or ſides may be many impediments, as impoſtumes and ſtiches, & ſuch like.

The cauſe of theſe impediments.

Theſe impediments doth come diuers wayes, if it bée in the right ſide, the impediment doth come of the infection of the liuer, if it be in the left ſide the ſplen may be infected, or els the ſides may be impoſtumes, ſtitches, or Ilica paſſio, or ſuch like, the which doth come of ventoſitie or winde.

A remedy.

If the Liuer be the cauſe, looke in the Chapter named Epar. If the ſplen be the cauſe, looke in the Chapter named Splen in the, firſt booke named the Breuiary of Health. If it do come other wayes, take vp ẏ earth within a doze ẏ is well troden and pare it vp with a ſpade after a cake & caſt vineger on it, and roaſt it againſt the fire, & in a linnen cloth lay it hot to the ſide, and vſe Cliſters or Suppoſiters, or elſe take eaſy purgacions, ſo that the belly be not coſtiue, & beware of colde & of eating of fruits, or new bread, or new ale, & of all thinges that doth ingender ventoſitie.

The 34. Chapter doth ſhew of a kinde of furiouſneſſe.

LImphac icarom is a Barbarous word, and is deriued of two wordes of Greeke named Limphati & Carom, of the which doth

doth come Limphatici which is to say mad or furious, running about here and ther as their fantasie will lead them.

The cause of this impediment.

This impediment doth come of a water and a winde intruded and inclosed in the head, and it may come through penishnes in setting thy minde to much of an amorous or louing to much.

A remedye.

First purge the head with gargarices and sternutacions & with pilles of Coche, & kepe the pacient in a close chamber, and giue to the pacient warme meate .iii. times a day, and do as it is specified in the Chapter named Phrenitis and Mania, in the Breuiarie of Health.

The 35 Chapter doth shew of a kinde of vometing.

LEpus marinus be the Latin words. In English it is named a payne in the belly, and will cause a man to vomit, and will cause the pacient to sweat for payne.

The cause of this impediment.

This impediment doth come of colde, and of ventositie, & it doth differ from the colike and the Iliake.

A remedy.

First beware of cold, & then take a Suppositer or two, and than take an easy purgacion, & beware of eating of frutes, for this matter loke in the Breuiary of Health.

The 36 Chapter doth shew of a cricke or an ach about the necke and the shoulders.

LIpothomia is the Araby word. In Latin it is named Dolor Scapularum. In English it is named a cricke or an ach about the shoulders and the necke, and it will pricke, and tich, and ake.

The cauſe of theſe impediments.

Theſe impediments doth come of groſſe fumes the which doth aſcend by the veines to the aforeſaid places, and it may come of abundance of reume, or els taking of colde in thoſe places, or els lying a wry with the necke.

A remedie.

Firſt kæpe the neck and the ſhoulders warme, thẽ vſe fricacions & anoint the place with the oyle of Anthos, and purge the head and ſtomake with pilles of Cochee.

The 37. Chapter doth ſhew of a mans loynes.

LVmbi is the Latin word. In Greeke it is named Phrenes. In Engliſh it is named the Loines. And diuers impedyments may come of them as ach, ſterkens, and ſuch like.

The cauſe of this impediment.

This impediment doth come of taking of cold in the raignes of the backe, or in medling to much with venerious actes, & it may come of a great ſtrayne or of a great lift or ſuch like.

A remedy.

A pich cloth made with pitch and a little Turpentine and ware, and Pepper worne. iii. or. iiii. weekes is good, & the oyle of Alabaſterd, or els the oyle of Scorpion is good.

The 38 Chapter doth ſhew of a conſumption in olde men.

MAraſmon is the Araby'word. In Latin it is named Conſumptio. In Engliſh it is named a Conſumption, or conſuming of the body in aged and old perſons.

The cauſe of this impediment.

This impediment doth come thorow the dominion of an euill complexion that is dry ground in aged perſons, & is not like Ptiſis, nor the Etike paſſion, for it is without a Feuer.

A remedye.

The

The chiefeſt remedy for this matter, is good cherifhing, wherefore the medicines muſt come out of the kitchen.

The 39 Chapter doth ſhew of a certayne kinde of ſcabs.

MAlum mortuum bee the Latin words. In Engliſh it is named a kinde of ſcabs the which moſt commonly bee about the thies, the hams and buttockes.

The cauſe of this impediment.

Theſe impediments doth come of a melancholy humour and ſome of theſe ſcabs bee wet and ſome bee dry.

A remedy.

Firſt take a Purgacion, & then vſe the medicines the which bee ſpecified in the Chapter named Scabs in the Breuiarie of Health.

The 40 Chapter doth ſhew of the Iſophagon or the mery.

MEri or Iſophagon bee the Latin words, it is a gut behinde the weland thorow the which the meate and drink doth paſſe thorow into the ſtomake, for it doth diſcend from epigloton to the orifice of the ſtomake, for this matter loke in the Chapter named Iſophagon in the firſt booke named the Breuiary of Health.

The 41 Chapter doth ſhew of a blemiſh in the eye.

MAcula is the Latin word. Alerphati is the Araby word. In Engliſh it is named a blemiſh in the eye, and ſome doth ſay it is when the eye is bloodſhotten.

The cauſe of this impediment.

This impediment doth come eyther of an euill humour, or elſe by ſome ſtripe, or ſuch lyke matter.

A remedy.

Take

Take the white of two egges & beat it to a watriſh ſpume, than put tow into it, & iii nightes lay it to the eye, and bind it faſt, & renew it euery night. And for this matter loke in the Chapter named Aterphati in the firſt booke named the Breuiary of Health.

The 42 Chapter doth ſhew of falling away of the hayres of the browes.

MAdaroſis is the Greek word. And ſome doth name it Milphoſis. In Latin it is named Oculorum morbus. In Engliſh it is named a falling away of the hayres in the eye lydes, the Barbarous word is named Madroſis.

The cauſe of this impediment.

This impediment doth come eyther by ſome kinde of leproulneſſe, or els by ſome other kinde of ſickneſſe.

A remedy.

For this matter loke in the Chapter named Capillus in the firſt booke named the Breuiary of Health.

The 43 Chapter doth ſhew of the kindes of madneſſe.

THere be foure kindes of madneſſe, which is to ſay in Latin, Mania, Melancholia, Freniſis, and Demoniachus. They the which be maniake, in their madneſſe, be full of deuinacion, as thinking themſelues to conſure or to creat, or to make thinges that no man can doe but God, and doth preſome vpon ſupernaturall thinges, thinking that they can or doe the thing the which is impoſſible for man to doe.

Melancholia, is another kinde of madneſſe, & they the which be infected with this madneſſe, be cured in feare & drede, and doth think they ſhall neuer doe well, but euer be in parel either of ſoule or of body, or both, wherfore they do flee from one place to another, & cannot tel wher to be except they be kept in ſafegard. Freniſis is another kinde of madnes, & it doth euer come in a feuer, they doe raue & ſpeke, & cannot tel what they

they ſay. Demoniachus or Demoniaci is an other kinde of madneſſe. And they which bee in this madneſſe bee euer poſſeſſed of the diuell, and be diuelyſh perſons & will doe much harme and euill, worſer then they the which be maniake, for maniake perſons commeth of infirmities of the body, but demoniake perſons be poſſeſſed of ſome euill ſpirit, as it doth appeare in the Chapter named Demoniachus.

Alſo there is another kinde of madneſſe named Lunaticus the which is madneſſe that doth infect a man ones in a moone the which doth cauſe ons to be geriſh, and wauering witted, not conſtant, but fantaſticall. For al theſe matters loke further in the Chapters of theſe words prenomited in the firſt boke named the Breuiary of Health.

The 44 Chapter doth ſhew of a pellicle named the Miracke.

NIrach is the Araby word. The Barbarous word is named the Mirac. In Engliſh it is named the Hirack, the which is a pellicle, a caul or a ſkin the which doth tye the inteſtines, and guttes together, & iscompound of a fat & fleſhly pannicle or ſkin with Muſcilages, the which may be relared as it doth appeare in the Chapter named Ruptura in the firſt boke named the Breuiary of Health.

The 45 Chapter doth ſhew of the miſentery that doth tie the guttes together.

MIſenterium is the Latin worde. In Engliſh it is named the miſentery which is a pellicle or a ſkin the which doth tye the guttes together, and it is compound of cordes or ſtringes and fatnes the which doth make a ſoft pannicle or lygament, and ſome doth holde opinion that the miſentery and the miracke is one pellicle, and I could neuer eſpy in no belly that I haue ſeene open, that there is no mo ſkins then the midriffe & this aforeſaid Pannycle or Skin, and the

ſyphac

Siphac the which doth hold in the guts, as it doth appere in the Chapter named Siphac in the first booke named the Breuiary of Health.

For Milsosis, loke in the Chapter named Madarosis.

The 46 Chapter doth shew of the Masels.

MOrbilli is the Latin word. In English it is named the masels the which is a sayne sickenesse.

The cause of this sickenesse.

This sickenesse doth come of a flewmatike humour and of the corruption of blod, and also one infected person may infect an other.

A Remedy.

First in the morning giue the pacient to drinck a little Triacle or Metridatum with a draught of ale warme. And kepe the pacient warme, and let him not eate nor drinke nothing that is cold, nor for a space let him not goe in the open ayre, and vse lyght meates of digestion for a space.

The 47 Chapter doth shew of the string or mary in a mans backe.

NVca is the Latin word. In Greeke it is named Nucha. In English it is named the newke which is the mary of the string in the back bone: it is much like to the braine of a mans head in coullour and in it may be great debillity and weakenesse, and it may be burst or cut a sunder by some stripe, brose, or fall, when the back is broken a sunder and the newke be broken it can neuer be made whole, the back may be set agayne in ioynt, how be it there shall neuer remayne a curuitie and crokednesse.

A remedy to comfort the newke.

All restorative things doth comfort the newke and so dot sweet wines as Muscadell, Basterd, Aligant, and the blage of Clary is good to eate sodden or fryed with the yolkes of egs and euery thing that is restorative is good.

Th

The 48 Chapter doth ſhew of a ſinew that is ſprung.

NVreticus is the Barbarous word. In Greeke it is named Nureticos. And ſome Lateniſt doth name it Neruicus. In Engliſh it is named ſinew ſprong, as I do take it now.

The cauſe of this impediment.

This impediment doth come of a ſtrayne or a fall.

A remedy.

For this matter the oyle of Rokes iuice is good, and ſo is the oyle of Turpentine and ſuch lyke.

For Napta take in the Chapter named Bocium in the firſt booke named the Breuiary of Health.

For Nebula, take in the Chapter named Albugo in the Breuiary of Health.

The 49 Chapter doth ſhew of Yaning or gaping.

OScedo or Oſſitacio be the Latin wordes. In Greeke it is named Chaſma. In Engliſh it is named yeaning or gaping.

The cauſe of this impediment.

This impediment doth come of vnluſtineſſe or elſe for lacke of ſleepe, or elſe it doth come before a feuer or an ague.

A remedy.

The chiefeſt remedy that I do know is to ſleepe inough, or elſe exercyſe the body with walking or labouring, for this matter take in the chapter named Oſſitacio in the firſt booke named the Breuiary of Health.

I haue read De Oſteocopo, but it is long agone that I haue forgotten what it is. And when I dyd make this booke I was there that I had no Authours nor doctours to help me, but onely by practiſe.

For

For Papule looke in the Chapter named Clauus.

The 50 Chapter doth shew of a mans brest.

PEctus is the Latin word, In Greek it is named Itor. In English it is named a brest the which in a man may haue diuers diseases, as straynes of the brest, shortnes of winde or some Apostumacion or such like disease.

The cause of these impediments.

These impedimentes doth come of euill dyet, or of surfeting, or els taking great colde vpon an heat, and it may come of superabundance of euill humours.

A remedy.

First vse easye purgacions, and anoynt the brest with the oyle of sweete Almons, or els take of the oyle of sweet Almons, of Hennes grece, of Fresh butter, of ech of them an vnce, of the Mary of a Calues leg or legges, halfe an vnce, of Waxe halfe an vnce, compound all this together ouer a soft fier, & anoynt the brest diuers times, and vse Locsanum de pino to eate morning, noone, and at night.

The 51 Chapter doth shew of the precipitacion or falling downe of the Matrix or the Moder.

PRecipitacio matrices be the Latin wodrs. In Greek it is named Propetia mitras, In English it is named the falling downe of the Matrix.

The cause of this infirmitie.

This infirmitie doth come diuers wayes, as by euill ordering of a woman when shee is deliuered, or may come by great striuing, or by a fall or a broose or such like matter.

A remedy.

If it doe come of euill ordering of a woman when that shee is deliuered, it must come of an vnexpert Midwife. In my

time

time as well here in England as in other regions & of ould antiquitie, euery Midwife should bee presented with honest women of great grauitie to the Bishop, and that they should testify for hir that they doe present should be a sad woman, wise and discreet, hauing experience and worthy to haue the office of a midwife. Then the Bishop with the counsell of a doctor of Phisick ought to examine hir, and to instruct hir in that thing that she is ignorant, & thus proued and amitted is a laudable thing; for and this were vsed in England there should not halfe so many women miscary, nor so many children perished in euery place in England as there bee. The Bishope ought to looke on this matter. If the falling downe of the Matrix come any other wayes as is rehersed, doe as it is specified in the falling out of ones foundement. For this matter looke in the Chapter named Anus in the first booke named the Breuiary of Health, & also in the Chapter named Matrix in the first booke &c.

The 52 Chapter doth shew of a sore running ouer the face.

PEtigo is the Latin word. In English it is named a sore, a scabbe, or a skurfe that doth run ouer all the face.

The cause of this impediment.

This impediment doth come of a menstruous humour ingendred in the generacion of the pacient or els of some blast of winde corrupted, or els of superabundance of reume.

A remedy.

First purge the head, and after that anoynt the face with creame, and the oyle of bitter Almons.

The 53 Chapter doth shew of a gogle eye.

PEtus is the Latin word. In English it is named gogle eied. For this matter looke in the chapter named Strabositas in the first booke named the Breuiary of Health.

The

The 54 Chapter doth shew of a disease in the Lunges.

PVlmonia is the Latin worde. In English it is named a collection of superfluites of a vyle and a corrupt matter the which doth ingender some Apostumacion. And there bee two kindes, the one is ingendred in the Lungs and is named Pulmonia, or Pipulmonia, and some doth name it Peripneumonia, the other doth cleaue to the ribs, & is named Pluritis, or Periplumonia, or Plurea, or Plurisis, or Pluris, or Pluresia all is one thing, saue that some words bee Barbarus wordes. For these diseases looke in the Chapter named Peripneumonia, and Pluritis in the first booke named the Breuiarie of Health.

The 55 Chapter doth shew of the pulses of a man.

PVlce is the Latin word. In Greek it is named Sphigmos. In English it is named pulces. And ther bee .xii. pulses the which doth take theyr originall of the vitall spirits, three of the which principall doth long to the hart, the one is vnder the left pap, the other two doth lye in the wrestes dyrectly against the thombs. The brayne hath a respect to .vii. pulses. iiii. bee principall, and three bee minors, the iiii. principall pulses doth lye thus, two in the temples, and one going vnder a bone named the right furcle, and the other doth lye in the corner of the right side of the nose. And there be three minor pulses, the one doth lye in the corner of the left side of the nose, and the other two doth lye vpon the mandibles of the two Jawes. The Liuer hath a respect to the two pulses, the which doth lye vpon the feete. By these pulses expert Phisicyons and Chirurgions doth know by theyr knocking or claping, which principall member is distempered, and whether the pacient be in perill, if any of the principal pulses do not

not knock or clappe truely,keping as true course as the minuts of a clocke, the pacient is in perill,how be it the pulses must go with quicker agilitie then the minuts of a clock, for ther is no perill in the pacient,so be it that they doe kepe a true course in their knocking without any pause or stopping.which is to say if the pulse doe giue .v.knockes, and doe pause at the .vi.knock,or else doth knocke .vii.knockes.and doe pause at the .viii.knocke,or else doth knocke .x.knockes & doth leape over the .xi.and beginneth at .xii.knockes and so forth, the pacient is in perill or els not,for it is not in the agility, nor in the hard knocking of the pulses that the perill is in, but in the panting of the pulses is the daunger,and therfore in such cases,let the Phisition be circumspect for sincopacions, and sounding of the pacient,& set him vpright in the bed with pillowes & let one sit at the backe,& giue the pacient drinke,& let the pacient smell to Rose water & Vineger.Or els smell to Amber de greece,or els rub the pulses with Aqua vite.

The 56 Chapter doth shew of a white flaw or a blow.

REdunie is the Latin word.And some doth name it Redivia. The Barbarous word is named Redimie. In English it is named a white blow,or white flaw,the which doth grow about the rote of the nayle,the Greekes doth name it Paranochia,medecines may be had for this cause my counsell is not to meddle with no Chierurgery matters,for as much as Phisitions will not meddle with it.

The 57 Chapter doth shew of the raines of a mans backe,and some doe take it for the kidnies.

REnes is the Latin word. In Greeke it is named Nephroi In English it is named the raines of a mans backe the which may haue many impediments, as ach,the cricke, and straining.&c.

C. End

Good for the Kidneyes or Raynes.

Baſtard, Muſcadell, Aligant, and Ipocras, new layd Egges and rere roſted, Clary fryed with yolkes of Egges and Suger. Rice potage, & all yong fleſh that doth ſuch, & I wot meats is good for the Kidneis & the Raines of a mans backe, and theſe oyntments be good, Populion, oyle of Alabaſter, oyle of Scorpions, and ſuch.

The 58 Chapter doth ſhew of ſhreuels in a mans face and handes.

RVge is the Latin word. In Engliſh it is named ſhreuels which is a running together of the ſkin in a mans face and neck, or the forehead, and the hands, or other places.

The cauſe of this impediment.

This impediment doth come diuers wayes, as by bending of the browes, leanelle of body, great ſickneſſe, age & venerious actes, and ſuch like, and it doth ſoner come to leane men then to fat men.

A remedye.

Anoynt the face, forehead, necke, and hands with the oyle of Coſtine, & vſe the medicines that is vſed or written in the Chapters named Curis, Facies, and Pulchritudo in the firſt booke named the Breuiary of Health.

The 59 Chapter doth ſhew of euill taking of the breth.

SAnfugium is the Latin word. In Engliſh it is named an euill taking of the breath, for one ſhall take in more breath then he can expell.

The cauſe of this impediment.

This impediment doth come of the Lunges, or els of ſtraitnes of the breſt, and it may come of great ſighing.

A remedy.

Firſt for this matter aboue the Chapter named Pectus, and in the Chapters named Aſthma and Diſma, in the firſt booke you ſhall finde remedies, & for this matter vſe Piſanes.

The

The 60 Chapter doth shew of the poores in a man.

SArcoides is the Greeke word. In Latin it is named Poore. In English it is named poores the which be in a mans skin, out of the which doth issue the sweat the which doeth come out of mans body. And in the time that the poores bee open & that the sweat doth come forth, I do counsell all men to take no sodeyne cold, neither to wash hands nor face, nor to goe amongest any infectious people infected with leprousnesse, or with the pestilence, feuers or agues, the sweating sicknesse, or the small pockes, the masels and such like. And also to beware of contagious ayres, as draughtes, dunghilles, prisons, dead cadauers or carin, common pissing places, and such like. And to restrict sweating is good to take the pouder of Rose leaues, and Mirtilles.

The 61. Chapter doth shew of three kindes of Scabs.

SCabies is the Latin word. In Greeke it is named Psora. In English it is named Scabs. And ther be three kindes named in Latin Scabies lupinosa, Scabies furfurea, and Scabies scabina. In English it is named scabs like hops, and scabs like bran, and scabs like benes. For this matter looke in the Chapter named Scabies in the first booke.

Scarification is named Scarification, which is when a Chirurgion doth with an instrument scotch and doth cut litle small cuts, diuers times vpon a place that is apostumated.

The 62 Chapter doth shew of swelling aboue nature.

SCirtus is the Greek word. In Latin it is named Tuber. In English it is an hard swelling aboue nature. For all such swellings you shall finde in the first booke named the Breuiary of Health, sufficyent remedyes.

The 63 Chapter doth ſhew of the ſinewes of the eyes.

SIrrigis is the Greek word. In Latin it is named Nerui oculorum. In Engliſh it is named ii. little ſinewes the one of the which doth ſtretch from the right ſide of the brayne to the left eye, And the other ſinew doth ſtretch from the left ſide of the brayne to the right eye croſſe wiſe. And if any of them be broken, the right ſide of that ſide is vtterly periſhed.

The 64 Chapter doth ſhew of Sleepe.

SOpor or Somnus be the Latin words. In Greek it is named Hipnos. In Engliſh it is named ſléepe & ſome doth ſléepe to much, and ſome doth ſléepe to little, & ſome cannot ſléepe.

The cauſe of ſleeping to much.

The cauſe of to much ſléeping doth come of a flewmaticke complexion, or els of great grauedtie in the head thorow reume, or els it may come thorow ſome great diſeaſe, as the phrenſie, or peſtilence and ſuch like.

A remedy.

Firſt if the cauſe doe come of reume in the head purge the head, if it doe come by any other ſickneſſe, remoue the cauſe and take away the impediment.

The cauſe of them that cannot ſleepe

They that cannot ſléepe, eyther it doth come of weakenes or lightnes of the brayne, or els of great faſting & ſléeping with an empty ſtomake, or els thorow great payne and extreme ſickneſs, or els it may come of ſtudying or muſing to much of ſome matter in the which ſome perſons doth wade to farre, bringing themſelues into fantaſies.

A remedy.

Take Popilion an vnce and an halfe, of the oyle of Popy, of the oyle of Water Lillies, of each halfe an vnce, mixe this together & with two lay it to the temples. Or els take of wilow leues

leues of Letuce, of the rynes of white Popy, of Violets, of water Lillies, of Henbane, of ech half a handfull, seth this in the water of Sorell & Nightshade, & with tow lay it to the temples. Or els make a dormitory of Henbane, and lay it to the temples.

The 65 Chapter doth shew of grosenesse of the browes.

SIlach is the Araby word. In Latin it is named Grosities Palpebrum. In English it is named grosenes of the browes, hauing rednes with vlceration, & falling away of the haires.

The cause of this impediment.

This impediment doth come of a reumaticke humour distilling out of the head to the browes, or els thorow some leprous humour.

A remedie.

First purge reume and anoynt the browes with the oyle of swet Almous.

The 66. Chapter doth shew of grinding of ones teeth in ones sleepe.

STridor dentium be the Latin words. In English it is named grinding of ones teeth sleeping.

The cause of this impediment.

This impediment doth come of debilitie of the lacertes moding them violently, and it is a kinde of Crampe.

A remedy.

First purge the head and stomake with pilles of Cochee, and anoynt the sawes with the oyle of Musterd.

The 67 Chapter doth shew of astunning or amased.

STupor is the Latin word. In English it is named astunning or amased, or such like.

The cauſe of this impediment.

This impediment doth come either by a feare or a paſſe, or els of ſome great doubt or admiration.

A remedy.

If it come of a Paſſe, loke in the Chapter named Spaſme in the firſt booke named the breuiary of health. If it doe come otherwiſe, refrayne from cauſes aforeſayd.

The 68 Chapter doth ſhew what is the Sinteriſy.

SInteriſis is the Greek word. In Latin it is named Artencio or Conceruacio bona. The Barbarus word is named Sinderiſis. In Engliſh it is named a power of the ſoule, the which doth reiect againſt vyces and ſinne, or redargueth or repꝛehendeth ſinne, hauing euer a zeale to kæpe his ſoule cleane.

The 69 Chapter doth ſhew of the paſſion of the ſplen.

SPlenatica paſſio be the Latin wordes. In Engliſh it is named the paſſion of the ſplene.

The cauſe of this impediment.

This impediment doth come by thought, anger or care, or ſorrow, of impriſonment, of feare and dread, and for lacke of meate, and drinke. Alſo it may come of great ſolitudenes, or ſolicitudenes to ſtudy, or to be occupied about many matters.

A remedie.

The chiefeſt remedy for this matter is to vſe honeſt & merry company & to be iocond and not to muſe vpon no matter, but to leane of at pleaſure, & not to ſtudy vpon any ſupernatural thinges, ſpecially thoſe thinges that reaſon can not comprehend, nor vſe not to leane or ſtoupe downe to write or read, and beware of ſlæpe in the after none, and vſe the medicines, the which be expreſſed in the Chapter named the ſplen in the firſt booke named the Breuiary of Health.

The 70 Chapter doth ſhew of Scaels that may be on the ſkine and fleſh.

Squamme

SQuamme is the Latin word. In Engliſh it is named ſkales which is a kind of ſcabs that doth lye on the ſkin and fleſh.

The cauſe of this impediment.

This impediment doth come of coller adulſted, or els of melancoly. For a remedy loke in the Chapter named Scabies in the firſt booke, &c.

The 71 Chapter doth ſhew of Sighing or ſobbing.

SVſpirium is the Latin word. In Greeke it is named Sceuagmos. In Engliſh it is named ſighing or ſobbing.

The cauſe of this impediment.

This impediment doth come eyther by thought or penciulnes, or els by feare, or weeping, or by repletion, or by ſome euill corruption in the ſtomake.

A remedie.

Firſt after euery ſigh make an hem, or cough after it, and vſe myrth or merry company, & muſe not vpon vnkindnes, and if it doe come of the corruption of the ſtomake, firſt purge the ſtomake and then vſe to eate a race of grene ginger, & drink a draught or two of wine, and vſe to eate in ſauces the pouder of mintes.

The 72 Chapter doth ſhew of drawing vp of the mouth toward the eare.

TOrtura is the Latin word. In Engliſh it is named a drawing vp of the mouth toward the eare.

The cauſe of this impediment.

This impediment doth come of a ſpaſmos cauſe, ſome doth ſay it is a paſſe, but it is a kinde of a crampe.

A remedy.

Firſt vſe gargarices, & then frications or rubbinges with muſterd reducing the mouth and lippes contrarily. For this matter loke in the Chapter named Tortura in the Breuiary of Health.

The 75 Chapter doth ſhew of a mans Vrine.

VRina is the Latin woꝛd. In Greeke it is named Curia. In Engliſh it is named an Vrine. The Latin woꝛd is named Vrina, as Egedius doth ſay, is deriued out of a woꝛd of Greek named Vrith, which is to ſay in Latin Demonſtratio. In Engliſh it is named a demonſtration oꝛ ſhewing foꝛ by the Vrine the humaine diſpoſitions bee ſhewed.

In Vrines oꝛ water there be many thinges to bee conſidered and marked: firſt to marke the quantitie of the Vrine, then to bee marked the iii. regions with the circle, then to know the rr. colours of byrnes, and the rr. contents, & what all this doth ſignifie.

Firſt as concerning the quantitie of an byine, if the byine bee but little in quantitie it is an euill ſigne. If there bee a good quantitie that the regions may be partly and diſtinctly decerned with the circle, it is a good ſigne.

Seconddarily as concerning the regions The ſuperiall region with the circle doth pertaine to the head and braine. The mediall region doth pertayne to the Hart, the Lunges & the ſtomake, & of all other officiall members, which be about the midꝛiffe named in Latin Diafragma. The infernall region doth perteyne to the liuer, & to the kidneys, & the raynes of the backe and to the other inferiall members. And by the contents & the colours the which be in the aforeſayd regions, an expert Phiſition ſhall know what greefe, ſickneſs, oꝛ diſeaſes, any man oꝛ woman hath in their body as it ſhall bee declared moꝛe plainly in the colours and contentes.

Thirdlye as concerning the circles of the byrnes the which doth ſhew the diſpoſition of the brayne and the head.

If the circle be wanne oꝛ whitiſh, it doth ſignifie a reumaticke head, and ther is payne in the binder part of the head.

If the circle bee thicke, it doth ſignifie abundance of reume about

about the brayne.

If the cricle bee waterish of colour it doth signifie great frigioicie and weakne about the brayne letting the brayne to cast out superfluities.

If the circle bee purple of colour and thick, it doth signifie ache in the hinder part of the head.

If the circle be pale and thin of colour, it doth signifie distemperance and colonelle in the left side of the head.

If the circle be red and thin of colour it doth signifie paine in the right side of the head comming of collor.

If the circle bee bletwish lyke to lead, it doth signifie the falling sickneſſe, & the apoplexi & mortification of the braine.

The circle the which is greene in colour, in a feuer doth signifie payne in the head comming by coller, and if it bee continue it wil ingender an impostume the which wil cause the frenisie.

The circle the which is quauering or quaking doth signifie payne in the raynes of the backe.

The circle the which is black in the colour it doth signifie mortification.

Of the xx. contents in an vrine and first of the ipostasie.

The ipostasie is one of the chiefest things to be marked in an vrine, the hipostasie is the substance of the vrine. I bee not speak heer of ꝑ quantity of the vrine, but of the quality of the substance the which is within the vrin, the which doth hang lyke a pine apple in an vrine, except the vrine be broken and turned out of his proper nature, or els that the patient making the vrine bee of great debilitie, or that the vrine be caried, & so the Ipostasie breake, all other vrines hauing a reſidence most commonly hath an ipostasie, the which if it be white it is laudable, and if it bee black: it is no good signe. For this matter a man must marke whether the ipostasy bee more in the superiall region, then in ꝑ medial region

or

or the inferiall region, or whether it doth hold or hang vniuerſally in all the regions a like. And alſo to mark whether it bee whole, round, or fract, and alſo to know what time in the day it doth fall to his reſidence, and if the vrine bee carryed, the Ipostaſie muſt needs bee fracted as I ſay and haue no reſidence, wherefore I aduertiſe all men and women the which would haue their vrine truely ſeene, let them ſend for an expert Phiſicion the which may ſee the vrine with the Ipostaſi vnfracted, and not bee caried neither a horſback nor a foot, leaſt the Phiſition bee deceiued, and the pacient put to hinderance. Many men will ſay ſuch a doctor of Phiſick and ſuch a man that vſeth the practiſe of phiſick, can tell this and that and ſo forth. And I do ſay that an vrine is a ſtrumpet, or an harlot, for it will lye, and the beſt Doctour of Phiſick of them all may bee deceiued in an vrine, e his cunning and learning not a iot the worſe. I had rather to ſee the egeſtion of a ſicke perſon, then the vrine, both bee good to looke on as it doeth appeere in the Chapter named Egeſtion in the firſt booke named the Breuiarie of Health, &c. A red or greene Ipostaſie is no good ſigne.

Of the ſpume of vrine.

The ſpume of an vrine is a froth the which is white and doth ly vpon the vrine. And there bee three kinds which be to ſay, a windy ſpume the which is full of burbles, e that doth ſignifie great ventoſity and much viſcoſitie in the body.

The ſeeond ſpume is leſſe then the firſt, and it doth ſignifie fleume and corruption in the ſtomake.

The third ſpume is lyke the ſome of a Bores mouth and it doth hang together without breaking, and it doth ſignifie vnkinde heat about the lyuer, or elſe of euill humours within the body or elſe it may come of both, that is to ſay, of ebullycion of the lyuer, or of agilitie of euill humours.

If the ſpume bee yelow, it doth ſignifie vnſtemperance of the lyuer ingendring the yelow lawnes.

If

If the ſpume bée greene, it doth ſignifie the greene Iawnes or the greene ſickneſſe named in Latin Agriaca.

If the ſpume bée black, it doth ſignifie the black Iawnes or mortification, except menſtruouſneſſe, or a great byle doth demonſtrate the contrary.

Of burbles in vrines.

There is a difference betwixt a ſpume and burbles of the ſpume I haue ſpoken of, & there bée two kinds of burbels the one is reſident or permanent, and the other is not reſident nor permanent. Reſident burbles doth ſignifie ventoſitie intruſed in the body, or elſe of a ſickneſſe that hath continued long, and will continue without remedy bée found.

The burbles which bée not permanent but doth breake quickly doth ſignifie debilitie or weakneſſe.

Burbles cleuing to the vrinall doth ſignifie that the body is repleted with many euill humours.

Burbles alſo doth ſignifie the ſtone in the rayns of the back, named in Greeke Nephreſis, and in Latin Calculus inrenibus.

Of cloudes in vrines.

Cloudes in vrines bée much lyke a ſpiders webbe and it doth ſignifie the digeſtion comming thorow the imbecilitie of the lyuer and weakneſſe of the ſtomake.

If the cloudes bée reddiſh, it doth ſignifie that the ſickneſſe is very ſharp or ſtrong.

If the cloudes bée yelowiſh, ſwart, or of purple colour, it doth ſignifie califaction of the lyuer.

If the clouds bée fattiſh, it doth ſignifie vnkinde heate in the ſpirituall members, and waſting of naturall moyſture in man.

Of ſlimy and congelate matter in an vrine lyke the white of a raw egge halfe decocted.

If

IF there do appere in any vryne a slimy matter lyke the white of a raw egge it doth signifie paine in the raines of the back, and in the issue of the bladder, and paine about the foundement, and in the head of the yerd, and if it bee not holpen betime the pacient shall dye of that infirmitie.

Of distillacions of nature.

WHen I dyd dwell in Scotland and dyd practise ther phisicke I had two Lordes in cure that had dystillacion lyke to nature, & so hath many men in all regions. For this matter let no man dismay himselfe, for it a thing sone holpen, as it doth appere in the first booke in the Chapter named Gomotthea passio in the Breuiary of Health.

Of matter and filth issuing with the vrine.

IF there be any matter, or filth in the residence of an vryne on any vicerous matter, eyther it doth come from the raynes of the back, or else from the bladder, or else frō the lyuer. if it do come from the raines of the back, the pacyent doth fele paine about the loynes and flankes, if it doe come from the bladder the patient doth fele pain about the share, if it come from the lyuer, the pacient doth fele payne about the right side.

Of fatnesse in an vrine.

DIuers times a fatnesse lying vpon an vryne doth signifie consuming of nature, or else dissoluing of the kidneys & the fatnesse of the raines of the back and here is to be noted that there is two kindes of fatnes in an vryne, ỳ one is greasie & the other is to an oyley substance, if it be greasie it doth signifie debilitie and weaknesse, & wasting of nature if it be oylish it doth signifie a feuer hecticke or else some other sickneesse that will fall to the pacient shortly after.

Of a bloody vrine.

AN vrine the which blod hath turned it into rednesse doth come iii. manner of wayes, it may come from the lyuer,

it

it may come from a veyne named Kyli or elſe it may come from the bladder, if it do come from the bladder, the vryne will ſtink and the ſubſtance will fall to the bottom, and the pacient feeleth payne to the ſhare or bladder & perde, if the blod do come from the liuer ꝑ vrine is cleare bloddiſh and the pacient doth feele payne in the right ſide, if it do come of a veyne named Kyli, than ſome veynes the which hath a recourſe to that veyne is vroken & the blod ſo ſtilling from the veine doth make it bloddiſh, alſo blod may come in an vrine from the raynes of the backe and than into the bladder, and than the pacyent doth feele payne and pricking in the raynes of the back the which doth come of the raſing of a ſtone in one or other condite or ſide.

Of grauell in a mans vrine.

Diuers times grauell doth iſſue out with vrine, & there be iii kinds of grauel which be to ſay, red grauell, black grauell, and white grauell, if the grauell be whitiſh it doth ſignifie that the pacient hath or ſhal haue the ſtone ingendred in the bladder, if the grauell be red, the ſtone doth ingender in the raines of the back, & if the grauell be black it is ingendred of a melancoly humour.

Of an vrine the which hath a content lyke chopped hayres.

If in an vryne doth appeare a content like as haires wer chopped in it: it doth ſignifie reſolution and waſting in the raynes of the back.

Of an vrine the which hath a content lyke baanne.

A furfurous water or vrine that lyke as bran were in it, doth ſignifie an vnkinde heate with a conſumption, and if the pacient haue no Feuer the bladder is ſcabbed or ſcurute.

Of

Of an vrine the which hath a content lyke ſcales.

AN vrine in the which is a content lyke ſcales bigger the a furfurous content, it doth ſignifie long ſickneſſe, and if it bee thick and heauy, it doth ſignifie mortification.

Of an other ſort of ſcales in the content of an vrine.

IN this matter take good heed that thou do marke a furfurous vrine from a squamus water, and a squamus water from a ſcaly water, for as I ſaid the furfurous water is like bran, and doth ſignifie as I haue ſaid. The squamous water somewhat bigger then the ſhape of bran, doth ſignifie a conſumption, but a ſcaly water lyke the ſcales of fiſhes doth demonſtrate a feuer Etticke.

Of motes in the vrine.

MOtes in an vrine be lyke the motes the which doth fall and aſcend in the ſonne ſhining in at a doze or windowe doth ſignifie the gout or corruption of humours in the inſeriall parts, and reume is a great matter in this caſe.

Of diſtillacion of nature with the vrine.

IF nature do appeare in an vrine, it doth ſignifie that ſome polucion or decepering of nature was had lately before, if no ſuch thing were before had, but did come by chaunce of debilitie, it doth ſignifie the Palſey, or falling ſickneſſe, or the apoplexy or ſuch lyke.

Of a content in an vrine lyke aſhes.

A Content in an vrine lyke aſhes, doeth ſignifie the piles and the Emorodes, or a womans flowers or termes, or payne in the inferiall partes.

Of raw humours in an vrine.

An

An vryne the which hath raw humours in it, if they do lye in the bottome of the vrine, it doth ſignifie payne in the raynes of the back, and ſometime in the codde, and if the humours bee in the middle region, it doth ſignifie payne in the ſtomake and in the guts and exceſſe of meat and drinck, if the humours bee in the ſupreme region, it doth ſignifie an euill ſplen, a reumaticke head, and ſhortnelle of winde.

Of the colours of vrine, and firſt of a black vrine.

In this manner I will begin with a black water, and ſo I will ende with a black water. All auctours in manner affirmeth, and doth ſay, that it is impoſſible to make whole them the which bee ſick, in whoſe vrines any ingerdity or blacknelle hath dominion, I was of that opinion my ſelfe, vnto the time that I was oft deceiued and proued this matter contrary, as I will rehearſe. I did practiſe phiſick firſt in Scotland, and after that I had taried there one yeare. I returned then into England, and did come to a Towne in Yorkeſhyre named Cockold, where a bocher had a ſonne that fell out of a high hay ricke: and his water was brought to mée, and when I dyd ſée the vrine black, I dyd iudge death according to the ſaying of ſuch auctours as I had red, this notwithſtanding, the father of the Childe did deſire mée to giue his Sonne ſo ſore brwſed, a medecine for a brwſe, & the patient recouered. Alſo maiſter Edmond Mount perſon, had a French Prieſt named Syr Iames, the which dyd fall out of top of an Elme at his place at Wheley, and bee being ſpechleſſe and as dead: for a ſpace God and I recouered him, his blacke vrine notwithſtanding.

A woman in Scotland hauing the black Iawnes, hauing a black water was recouered vnder my handes at Lycheo with the lowgh beyond Edinborow.

Alſo

Alſo diuers menſtruous women bæing groſſe or corrupted hauing theyr termes diuers times will haue a blacke water and yet no maner of perill. All other black water doth demonſtrate death.

Of a blewiſh vrine.

An vrine which is blew or blewiſh doth ſignifie either a flix or els an Hydropſie, and payne and diſpleaſure in the Liuer.

Of a white water lyke milke.

An vryne lyke Milke or hauing a milkiſh colour, doth ſignifie payne in the ſplene, and euill digeſtion and a colde lyuer, and alſo ſuch waters doth ſhew infection of the peſtilence, and wormes, and the kindes of Hydropſies.

Of a white water lyke water or glaſſe.

An vryne that is like water or glaſſe, doth ſignifie exceſſe in taking too much drinck, or elſe paines in the raynes of the backe, and Ipocrates ſayth in his affortiſmus, that a white cleere is euil in nefretike and a frantike perſon, and Theophilus affirmeth the ſayde wordes in his iudiciall of vrynes, and I doe ſay that they the which doeth drincke much ſhall haue a white and thin water, and peraduentare haue none of theſe aforeſayde impeoiments, and yet the lyuer is diſtempered.

Of an vryne named in Greeke Inopos the which is a dimme water.

AN vrine that is dimme and darke, doth ſignifie abuſtion of blood, and loke what iudgement is giuen in an vryne named Kianos, e that is to bæ iudged bære in Inopos, for theſe vrines doth take theyr colour of the ſuperfluitie of blood, or els theſe vrines bæ ingendred of the diſtemperance of the liuer, forasmuch as the Liuer cannot deuide the pure from the vnpure, and if any of theſe two aforeſayde vrynes haue no reſidence in the bottom of the vrine with a feuer, it doth ſignify death, and without a feuer it doth demonſtrate eyther

eyther ſome kindes of the gout or hidropſies, or els ſcabs.

Of an vrine that is greene of colour.

An Vrine that is græne doth ſignifie aduſtion of coller. The Phiſitions in Greece & in Conſtantinoble, doth determine that a red Vrine doth ſignifie aduſtion of coller: how bæ it, if it bæ a græne water, if it doe come of coller, then it doth ſignifie the græne Zawnes or the græne ſickines, and reſolucion of the naturall humiditie of the pacient.

Of an Vrine that is greeniſh.

An Vrine that is græniſh doth ſignifie aduſtion of blond, the which doth induce the pelow Iaunes, and the turning of a mans naturall complexion into vnnaturall.

Of an vrine that is darke or a dim greene.

An Vrine that is dark and dim græne, doth ſignifie aduſtion coler & melancoly, & doth induce the black Zawnes.

Of an vrine that is falow named in Greeke

Kyropos.

An Vrine that is falow like the hayre of a fallow beaſt, doth ſignifie an hidropſie or a winde vnder the ſide, or the ſtone in the raynes of the backe, or Apoſtumacion in the longes and ſleume.

Of a yellow vrine.

An Vrine that is pelowiſh like the pelowiſhnes of an horne of a Lanterne that is bright: doth ſignifie that the melancoly hath great dominion in the body, & if there be any thing of watriſh colour, it doth ſignifie that ſleume hath great dominion in the body.

Of an vrine named Cacopos.

An Vrine the which is betwixt whytiſh and pollowiſh of colour: doth ſignifie abundance of ſleume and melancoly and vnperfect digeſtion, and if there be any ſand or grauell in it, it doth ſignifie the ſtone.

Of an Vrine that is pale.

An Vrine that is pale of colour doth ſignifye abundaunce of ſleume, and if it be ſpiſſe or thicke, it doth ſignifye a cori-

vlane, and if it bé remiſh, then is there great coldnes in the body.

Of an vrine that is paliſh.

An vrine that is paliſh doth ſignifie abundance of fleume and ſome coler, & great diſtemperance of the body.

Of water that is citrine.

An vrine that is citrine, is a colour the which is betwirt yelow and reddiſh, and if the vrine be bright it doth ſignifie diſtemperance of the ſplen, & if the vrine be thin of ſubſtance, it doth ſignifie diſtemperance of the liuer, and if ſuch an vrine bée full of barbles, it doth ſignifie that the Lunges be out of order, and diſtempered.

Of a ſubcitrine vrine.

An vryne that is ſubcitrine is a colour the which is betwirt a whitiſh colour and a yellow, and it doth ſignifie abundance of fleume mixt with coler.

Of an vrine that is ruddy like golde.

An vryne the which is ruddy like vnto golde, doth ſignifie a beginning of ſome ſickneſs ingendred in the liuer and the ſtomake, and if it be thin in ſubſtance it doth ſignifie abundance of fleume the which will ingender ſome of the kindes of feuers.

Of an vrine that is ruddiſh, dimmer then golde.

An vrine the which is ruddiſh ſomewhat dymmer then gold, doth ſignify in children diſtemperance, in aged perſons it is a good ſigne of health: ſo be it the contens be good, for wiſe and expert Phiſitions doth iudge more by the contents then by the couloure of vrynes, for there is not the wiſeſt Phiſition lyuing, but that I being an whole man, may deceiue him by my vryne, and they ſhall iudge a ſickneſſe that I haue not, nor neuer had, and all is thorow diſtemperance of the body vſed the day before that the vrine is made in the morning, and thus I doe ſay as for the colourres of vrines is a trompet or a harlot, & in it many phiſitions may bée deceyued,

ned but as touching the contents of vrins, expert Phisi tions may know the infirmitie of a pacient vnfallybly.

Of an vrine which is as read as a burning cole.

An vrine the which is red of colour like burning coles doth signifie a feuer, or els inflacion of the liuer, and if the vryne be cloudy, it doth signify a pluriſie, and if the vrine be thicke, then the bloud is infected, and if the vrine be thin and cloudy it doth signifie that coller aboundeth.

Of an vrine that is red as bloud.

An vrine that is red like bloud & doth stinke, it doth signify a putrified feuer, or els some impediment in the inferial parts.

Of an vrine that is reddish like watrish bloud.

An vrine that is like waterish bloud doth signifie putrifaction or corruption of the inferiall parts and representeth those things that an vrine the which is red.

Of a blacke water.

I sayd that I would begin with a blacke water, and so end with a blacke water. A blacke water doth signifye, except in certayne causes, as I haue shewed in the beginning of this Chapter, death.

To know a womans water from a mans water after the course of Phisicke, it is a difficyle thing, for all the rules of Phisicke sayth that a womans water is more remisse then a mans water, and that a womans water hath little spume or none, except she be with child ẏ she be past bering of childrẽ, or haue retention of hir flowers, in such women the vrine wil be spumouse: & for as much as they be full of imbecility, I wil not petrate of their vrines forther then I haue done.

Addicions for certayne impediments.

A Froncle is a little impostume ingendred of a grosse bloud.

A remedye.

Take the roote of white lillies, of malowes of ech ii. vnces, stampe them together wͤ swines grece & make a plaister, for the rest looke in the first booke in the Chap. named Elepmon.

For a broken ſhinne.

Take an olde Oken leſe that is gentle and fine, and lay it to the ſore or place, but firſt waſh the place with whit wine, it nede ſhall require.

Diſlocation is when a bone is out of ioynt.

For one that hath loſt his ſpech or is tongue tyed.

If one haue loſt his ſpech, either it is thorow ſome great ſickenes, or els thorow a Palſye.

A remedy.

Take a graine of caſtory, and lay it on the tongue, & doe ſo three times & vſe gargarices. If one be tongue tied, there is vnder the tongue a ſtring the which muſt be cut when ý ſigne is not in the heart nor in the throte, & waſh then the mouth with white wine, or with a little ſerke & water of plantaine and vſe Yeralogodion nimphitum or Yera ſacra logoſti. Children that cannot ſpeake vnto the time that they doe come to a certaine age, doth ſpeake the iii wordes. Aua, Acca, Agon, Aua doth ſignifie father, Acca, doth ſignifie ioy or mirth, Agon doth ſignifie dolour or ſorrow, all infantes doeth ſpeake theſe wordes if a man doe marke them, & what they doth ſignifie when they crye, I could neuer reade of it, if it doe ſignify any thing it is diſpleaſure or not contented.

Trifera ſaraſonica, or els Serpents fleſh eaten doth make and old man young, ſuch thinges is much vſed in Turkey & Chriſtentye in high countreys.

VVEa is the Latin word. In Engliſh it is named a pellicle or a ſkinne in the eye, the which doth couer a part of the eye named Chronea.

SOmnea is the Latin word. In Greeke it is named Enipnia. In Engliſh it is named dreames.

The cauſe of this impediment.

This impediment doth come moſt commonly of weakenes

or emptineſſe of the head, or elſe of ſuperfluous humours, or els of fantaſticalneſſe, or collacion, or illucions of the diuell, it may come alſo by God throw the good Aungell or ſuch lyke matters: but ſpecially of fraction of the minde and extreame ſickneſſe doth happen to many men.

A remedy.

For this matter vſe Dormitary, and refraine from ſuch matters as ſhould bee the occaſion of ſuch matters, and bee not coſtiue. &c.

Thus endeth theſe bookes to the honor of the father, and the ſonne, and the holy ghoſt, to the profit of all poore men and women. &c.

Amen.

THE firſt Chapter doth ſhew of the diſtemperaunce of the ſtomake. folio. 2

the 2 chapter doth ſhew of little fat graines in the browes. folio. eodem

the 3 chapter doth ſhew of hore and white haires. fol.eod

the 4 chapter doth ſhew of chafing vnder the eares. folio. eodem

the 5 chapter doth ſhew of Cartilages or greſteles. folio. eodem

the 6 chapter doth ſhew of ſurfit. folio.3

the 7 chapter doth ſhew of agnels in a mans feete. folio. eodem

the 8 chapter doth ſhew of a mans necke. folio.eo.

the 9 chapter doth ſhew of the piles or ſwelling in the foundement. fol eodem

the 10 chapter doth ſhew of a mans buttocke bones. fol.4

the 11 chapter doth ſhew of a demoniake perſon which is poſſeſſed of the diuell. fol.eod

the 12 chapter doth ſhew of inuoluntary piſſing. fol.6

the 13 chapter doth ſhew of emunctory places. fol. 7

the 14 chapter doth ſhew of the paſsion of the Lyuer. fol.eo.

the 15 chapter doth ſhew of a mans weſand. fol. eodem

the 16 chapter doth ſhew of excoriacion. fol.eodem

the 17 chapter doth ſhew of eructuacions or belching. folio. eodem

the 18 chapter doth ſhew of ſpitting of blood thorow a cough folio. 8

the 19 chapter doth ſhew of kinde of fluxes. fol.eodem

the 20 chapter doth ſhew of wereineſſe of a mans body. folio. eodem

the 21 chapter doth ſhew of a mans lawes. fol, eodem

the 22 chapter doth ſhew of puſhes or wheales vnnaturall. folio. 9

the 23 chapter doth ſhew of a mans knee or knees. fol. eod

the 24 chapter doth ſhew of groſſneſſe. fol eodem

the 25 chaper doth ſhew of a mans gumines. fol.eodem

the 26 chapter doth ſhew of opening and cloſing of the eyes. folio. eodem

the 27 chapter doth ſhew of the foure kindes of goute. folio. 10

the 28 chapter doth ſhew of a mans throte. fol. eodem

the 29 chapter doth ſhew of franticknelſſe. fol.eodem

the 33 chapter doth ſhew of a mans

a mans ſide. fol. eodem
The 34 Chapter poth ſhew of a kinde of furiouſneſſe. folio. eodem
the 35 chapter doth ſhew of vometing. fol. 12
the 36 chapter doth ſhew of a cricke in the necke and ſhoulders folio. eodem
the 37 chapter doth ſhew of a mans loynes. fol. eodem
the 38 chapter doth ſhew of a conſumption in olde men. fol. eo.
tha 39 chapter doth ſhew of a certaine kinde of skabbes. folio. eodem
the 40 chap. doth ſhew of the Iſophagon or the mery. fol. 13
the 41 chapter doth ſhew of a blemiſh in the eye. fol. eo.
the 42 chap. doth ſhew of falling away of the heares. fol. eo.
the 43 chapter doth ſhew of the kindes of madneſſe. fol. eod.
the 44 chapter doth ſhew of a pellicle named the miracke. folio. 14
the 45 chapter doth ſhew of the miſentery. fol. eo.
the 46 chapter doth ſhew of the maſels. fol. eodem
the 47 chapter doth ſhew of the ſtring or mary in a mans back folio. eodem
the 48 chapter doth ſhew of a ſinew that is ſprong. fol. eod.
the 49 chapter doth ſhew of yaning or gaping. folio. 15
the 50 chapter doth ſhew of a mans breſt. fol eod
the 51 chapter doth ſhew of the falling downe of the matrix. folio. eodem
the 52 chapter doth ſhew of a ſore running ouer the face. folio. 16
the 53 chapter doth ſhew of goggle eyes. fol. eod.
the 54 chapter doth ſhew of a diſeaſe in the lunges. fol. eod.
the 55 chapter doth ſhew of the pulſes of a man. fol. eodem
the 56 chapter doth ſhew of a white flaw or a blow. fol eod
the 57 chapter doth ſhew of the raines of a mans back. folio. eodem
the 58 chapter doth ſhew of ſhreuils in a mans face or hands. folio. eodem
the 59 chapter doth ſhew of euill taking of the breath. folio. eodem
the 60 chapter doth ſhew of the pores in man. fol. eodem
the 61 chapter doth ſhew of three kindes of ſcabs. fol. 18
the 62 chapter doth ſhew of ſwelling aboue nature. fol. eod
the 63 chapter doth ſhew of a ſinew in the eyes. fol. eod
the 64 chapter doth ſhew of ſleepe

folio. eodem
the 65 chap. doth ſhew of groſneſſe of the browes. fol. eo.
the 66 chapter doth ſhew of grinding of a mans teeth in his ſleepe. fol. 19
the 67 chapter doth ſhew of aſtunning or amazed. fol. eo.
the 68 chap. doth ſhew what is a ſinteritey. fol. eodem
the 69 chapter doth ſhew of the paſſion of the ſplen fol. eo.
the 70 chapter doth ſhew of skales that may bee on the skinne and fleſh. fol. eodem
the 71 chapter doth ſhew of ſighing or ſobbing. fol. eo.
the 72 chapter doth ſhew of drawing vppe of the mouth toward the eare. folio. 20
the 73 chapter doth ſhew of a mans vrine. fol. eodem
for a broken ſhinne. fol. 25
fo one that hath loſt his ſpeech or elſe is tongue tyed. fol. eodem

Finis Tabula.

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